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NEW-JERUSALEM MAGAZINE.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 4.

APRIL, 1883.

CREATION AND MIRACLE.

THE spiritual world is a wonderful world. The life there is a wonderful life. It is filled to overflowing with realities and with appearances that are similar to the signs and the miracles that have record in the Sacred Scriptures; so similar, that we can best understand the miracles of the Scriptures, their lessons, and the means by which they were wrought, by studying the every-day life of the spiritual world.

The Sacred Scriptures abound in information concerning that world, its divisions, its scenery, its inhabitants and their modes of life; but the records of the Scriptures are really open to those only who draw near to read them in the light of true doctrine; to others they remain more or less closely sealed.

First and foremost we need to know that, in the spiritual world, the Lord is All in all. With proper limitations, that world may be said to be an outbirth from the Lord; and into it there is an extension of himself everywhere,—into all that is orderly a direct extension, and an indirect into all that turns away from him: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there."

To those angels who love the Lord with all the heart, his Divine, overflowing life is a Sun that is ever before their

eyes; they have no other sun; they need no other: it is with them as with the Holy City, of which it is said, "The glory of God doth lighten it, and the Lamb is the light thereof": and this Sun goeth not down; "the Lord is their everlasting light." The mighty workings of the Lord's love, the ceaseless activities of his wisdom, these give heat and light to the soul and the body of every angel; angels have no other heat and no other light; his love ever works within them, and the activity of his wisdom is ever constant within them; they are never left without living heat and living light.

The whole spiritual world is a perpetual outbirth or creation of this heat and this light; these are its life; it is instinct with them, it is alive from them. Think of all that the sun of Nature is to the natural world, and there may be some conception, though all inadequate, of what the Sun of heaven is to the spiritual world.

All things of all worlds were created for the sake of the human race. Men were created that there might be those whom the Lord could love and bless, and who could reciprocate his love, and who could bless him by loving and blessing one another; or, in other words, that there might be an eternal heaven of angels from the human race.

In the spiritual world all things have a manifest connection with its inhabitants. In that world the Sun is a living Sun; its forces are living forces; its creative power is universal, and is exerted without ceasing for men and within men. This is so true that the objects of that world have permanency only so far as they are in harmony with its inhabitants. There are things that are enduring there, because they have existence and use in what is enduring in men; but even these things are perpetually renewed so as to preserve their adaptation to the wants of those for whom they are held in being. But to image forth the changing states of men (and by men are meant inhabitants of the spiritual world), and to minister to the wants of these states, a perpetual work of creation is going on. In the writings of the Church we are taught that "the necessaries of life which are given gratui-

tously by the Lord, and which exist momently, are food, clothing, and dwelling-place; and these are in full correspondence with the use in which the angel is." In the Father's house are many mansions; for all who become angels, there are houses, "not made with hands, eternal in the heavens," but these homes are ever renewed, and are ever new; they show new capacities and full fitness for the wants of every new condition; in the work of their building, even from the very foundation, the life of every day has had its part, and they can be adapted to all the possibilities of eternal life; no one can be a stranger in his own house. The food and the clothing that the Lord gives are Divinely adapted to every need. Those who are lovingly engaged in doing good to others, have no care for food and raiment, for these are brought into being, and are freely given in their life of usefulness; their meat is given in doing the will of their Father, and their white linen is the righteousness of saints. The evil, too, must work, or they may not eat.

The scenery that surrounds the inhabitants of the spiritual world is not only created in perpetual harmony with their own condition, but it is filled with lessons of life higher than theirs. The creative life that descends into the lower heavens, brings into objective imagery before the lower angels those things that are loved by angels higher than they; the objective tells of the subjective.

The looker-on may see in the heavens little lambs sporting near those who are talking of innocence; doves may descend and light on those who are meditating concerning the purification of which baptism is a sign; the fruit of the olive, of the vine, and the fig-tree, may here be seen, each with its own lesson. And these lambs are real lambs, the doves are real doves, and the fruits are real fruits, though not material; they preserve their several objective forms so long, and only so long, as they are the fitting representatives of the affections and the thoughts that gave them birth.

Rocks and sandy deserts, dark caverns, wild beasts of monstrous form, hideous birds, and noxious, creeping things, all these image forth the states of the evil; by all these

they may be seen surrounded, when looked upon with light that shows their true condition; but, under their own illusive light, they may, at the same time, seem to themselves to be surrounded with all the forms of loveliness. Their time of trial comes, however, when they must be restrained from their outbursts of evil; and then their eyes may, for the time, be opened to see their real condition, and they may call on the mountains and the rocks to fall on them and hide them; and their mountains and their rocks can be removed, and can be cast into the sea in the time of judgment.

We have spoken of the perpetual activity of creative force as it is exerted in the spiritual world, for its inhabitants, and within them and through them. We have said that in the spiritual world substances appear as if they were material, but are not so; and because they are not material, they are, therefore, not fixed and constant,—they are in correspondence with the affections of those who dwell there; their permanency is dependent on these affections; with them they change, with them they disappear. And so it would have been with angels, and with all other spiritual beings, if they had been created in that world; they would not have been finitely independent nor permanent; none are born there; none can be born there; in all the spiritual world there is not one, angel or spirit, who was created there or born there; perpetual existence throughout eternity, rests on a basis that is more fixed and constant. In very truth, a full work of creation can in no case take place in the spiritual world. Creative life is there, creative energy; but the absolute work of creation takes place on a lower plane.

The Sun of the spiritual world is a living Sun; it is Divine in its essence; it is not the Lord, but it is the life that goes forth from him; the origin of its heat is the Divine Love that proceeds from him, and it gives love as well as heat; its light is, in its essence, the Divine Wisdom that goes forth from him, and it gives wisdom as well as light. These were not created.

Spiritual atmospheres adapt and convey this heat and this light to the souls and the bodies of the angels; one spiritual

atmosphere, that is breathed by the highest angels, is succeeded by another of a lower order, less alive, and of greater density, breathed by lower angels; and this by another, still. So does the Infinite, in its descent, finite itself.

But the real work of creation of finite things, began with the sun of our world and with others like it; the first material, matter in its highest form, is the pure elemental fire of the sun of the world; Nature began here.

The natural sun, is, in itself, not living; but it is in correspondence with the Sun of the spiritual world, and is receptive of its life. Its heat is not love, but it corresponds with love; its light is not wisdom, but it corresponds with wisdom; its atmospheres correspond with the spiritual atmospheres; they are in correspondence, because they are derived from the spiritual, and they do in the natural world, and for the bodies of men, what the spiritual Sun, its light, and its heat, and its atmospheres do in the spiritual world and for men's spiritual bodies and for their souls. Thus creative energy descended; and in the created sun a natural origin of life was added. By means of the natural sun were created the earth and all natural things.

As the natural sun perpetually draws from the spiritual sun its creative energy and all its powers, and as the supply can never be exhausted because it is effluent from Him whose love is infinite, we may see that the scientists of the day are at fault who believe that the fires of the sun will necessarily burn themselves out, and will some time fail for the want of fuel.

The natural sun has no life, in and of itself, and it can give none. In the spiritual Sun is the prime origin of all things of the natural world, as it is the origin of all things of the spiritual world; but in the creation of natural things the spiritual Sun acts by and through the natural sun. Creative energy belongs to the Sun of the spiritual world; but the unnumbered suns of the natural world are ready co-operators and servants that never tire. They supply coverings that have not life but are receptive of life, and in which spiritual substance finds fixity, and from which there may be reaction and a return heavenward.

Human beings have their primal origin in Him whose outgoing affections, and the thoughts of whose heart, are infinite. These are finited in their descent; but they gain individuality and a finitely independent existence, so as to be voluntary recipients of His love and His wisdom, and so that they can turn again to Him with reciprocal love, only when they have been clothed with material forms. Men draw from Nature what gives them their permanence. For a time they are clothed with Nature's lower forms, that they may be fit for the uses of the natural world; but when the work of this initiatory stage of their existence is over, and the grosser forms are no longer needed and are therefore laid aside, men still retain, as an outermost covering of their spiritual bodies, something that is derived from the inmost and purest things of Nature, that is intermediate between the spiritual and the natural. This covering they retain forever. Men and angels have it in common, and it supplies one of their means of approach to each other. The heavens rest upon the human race; and by means of this intermediate between the spiritual and the natural, angels and spirits have in themselves what is in relation to the things of Nature, and what corresponds to them. Angels, spirits, men, all rest as it were, on Nature. The whole universe of Nature was created, is now created, and will forever be sustained, to give men permanent existence as individuals, and as a firm stand-point from which love and life may turn again towards their Giver.

To those of the human race life has descended by all its degrees, celestial, spiritual, and natural. Men have celestial capacities, and spiritual, and natural, for the reception and exercise of life. Men can think of the Lord, and can know of him, and can love him. Even an evil spirit could say, "I know thee who thou art, the Holy One of God." Our Saviour said, "And this is life eternal: to know thee, the only true God, and Jesus Christ whom thou hast sent." Only men have capacity for this knowledge, and therefore men alone have eternal life. The life of men comes directly from the Infinite Source of life. Animals have the lower, but not the higher degrees of life.

Affections good and evil, unnumbered in their variety, take objective form in the several departments of the spiritual world, and are seen in the manifold forms of animal life. The first origin of the animals of earth is the same. Such affections are the very essence of the animals of earth, and may be called their soul. These are embodied here: the life of the spiritual world is influent into the natural world; and when these affections, good and bad, find appropriate covering in Nature, they become animals on earth. The correspondence of each animal is with the affection that it embodies. When once created, new recipient forms, each after its kind, are procreated; but their souls, as we must call them for the want of a better term, none the less are given by influx from the spiritual world; the light and heat of Nature perform their part in providing the material covering.

Similar is the origin of all vegetable forms. The life that they embody flows in from the spiritual world, and may be called their soul. When the several forms of vegetable life have been once created, they are perpetuated from fruit and seed, and from offshoots; but the essence, or soul, that is thus embodied, flows in from the spiritual world.

There is still much difference of view among scientists as to the fact of spontaneous generation, as it is called. By very many it is not now believed that new forms of life are created, or that any can come into being except in the ordinary course of descent from previously existing forms; and some have succeeded in reducing matter to such conditions that it does not give birth to any form of animal life that can be detected. But this result proves only that the atmosphere is one of the essential means of producing new forms, and must not be vitiated in destroying existing germs; nor must it be excluded in a test. In the New Church we are plainly taught that Nature is ready under proper conditions to provide clothing or body for the life that flows in; and this great truth cannot be disproved by experiment that destroys all correspondence.

What is true of animal life, is also true of vegetable life.

That we may now see how to apply what has thus far been said to the miracles recorded in the Sacred Scriptures, let

me give a little fragment concerning miracles that was lately found in the Royal Library of Stockholm; the original draught was left by Swedenborg in the ship in which he made his last journey from Stockholm to Amsterdam. I am indebted to Prof. R. L. Tafel for my copy, which is in Latin: —

"All things seen in the three kingdoms of Nature, are produced from the influx of the spiritual world into the natural world. In themselves they are wonders, although they are not accounted as miracles, because of their familiar aspect and their annual recurrence. But it is to be known that the miracles which are on record in the Word, likewise took place by an influx from that prior world into our posterior world; also that they were wrought by the introduction of such things as are in the spiritual world into corresponding things in the natural world. For example: when the manna descended every morning upon the camp of the sons of Israel, that which flowed down from the bread in heaven was introduced into Nature's receptacles; so, too, were the baskets of the Apostles supplied with the bread and fishes which they distributed to so many thousands; so, also, was wine from heaven introduced into the water in the jars at the marriage where the Lord was present; the fig-tree, too, withered away, because there was no longer any influx into it of spiritual nutriment which fed it from the root. And so with the other miracles; they were not effected, according to the insane notions of some of the learned of the day, by causes which they have sought out in Nature. Miracles, then, are works of Divine omnipotence, following the order of the influx of the spiritual into the natural world; with the single difference that things which have actual existence in the spiritual world, are actually brought down into such things in the natural world as correspond with them."

This little fragment is in entire agreement with what is taught in the writings that Swedenborg himself published; but on one point its statement is, perhaps, clearer and more emphatic than we find elsewhere.

We have been considering the order of the influx of the spiritual world into the natural. We need now to give our attention to what is here declared to be the only point of difference between miracles and the operations of ordinary

influx,—that in miracles, things which have actual existence in the spiritual world, are actually brought down into corresponding things in the natural world. This statement will be found to be very suggestive and fruitful.

Miracles have been wrought almost wholly at two periods in the history of the Church; they were wrought among the sons of Israel, that there might be something done on earth that would be correspondent with what was doing in heaven and the world of spirits, that some connection between earth and heaven might be established and preserved at a time when men had no regard for the internal things of the Church; they were also wrought, chiefly among the same low-minded people, during our Saviour's life on earth, and in the days that followed; and, for the same reasons. Miracles do not take place when the Church is more internal; they are not then needed, nor would they be useful.

These wondrous works are often called signs, for they were signs of what was spiritually taking place, and they may still yield their significance to our understandings; they were called wonders or miracles in relation to their effect on the wills of men.

Now, during the whole period of the Jewish Church the Lord was accomplishing mighty works throughout the spiritual world, in preparation for his coming into the world to establish a true Church. For reasons that have been touched upon, it was necessary that a corresponding work should go on in the world. As orderly internal work could not go on, representatives of what is heavenly were established. Thus *things that had actual existence in the spiritual world, were brought down into corresponding things of earth;* and this is miracle.

The true miracles all took place literally. They would not come within the true definition of miracles if they had not so taken place.

Balaam's experiences were not true miracles. We read that "his eyes were opened"; that is, there was an opening of his spiritual senses, and his experiences were in the world of spirits; his was not an exalted state, however; his natural

love for spiritual truth, represented by the ass on which he rode, was the best part of him.

The miracles of Egypt, at the hand of Moses, took place literally; there was also an imitation of miracle by the magicians, wrought by a disorderly use of correspondences. There was miraculous aid in the passage of the Red Sea. The miracles in the desert took place literally; there was the pillar of cloud by day, and the light by night; men did really eat angels' food brought down to their condition.

There was a miraculous gift of light, causing an apparent prolongation of the day, when Joshua called on the sun to stand still upon Gibeon, and the moon in the valley of Aijalon; but this gift of light, which was all that was needed, was not given by any change in the motions of the planetary bodies.

Things had hastened towards a consummation during the dark days of Ahaz; but judgment was delayed by the better life and the prayers of Hezekiah, and there was some return to better things. This was indicated on the dial of Ahaz by means of light that was given from heaven: the shadow receded.

And when he by whose word the heavens were made, was becoming God-with-us, little by little his omnipotence was exercised on earth. He did on earth what he was doing in the humanity with which he had clothed himself for our sakes. He did on earth what he was doing in the spiritual world. Nature was his servant, obedient to his word; matter was plastic to his hand. While he was effecting mighty changes in the spiritual world, Nature hastened to manifest them, and to perpetuate them. The sick were healed; the dead were raised; men were fed with the bread of heaven. And when at last, in himself, he removed all that had so long separated men from their God, and thus in himself united the human and the Divine, Nature felt the mighty change, and the Veil in the Temple was rent in twain.

OUR STRONG CITY.

JERUSALEM was called a strong city. It was the centre of the Jewish religion; the place where their one only temple was situated; the place at which they were all taught to worship, and where all the males in the nation were commanded to repair three times every year.

In the country around Jerusalem, the greater part of the Jews spent their lives as agriculturists and shepherds, in which occupations they earned their daily bread; whilst at Jerusalem they were taught to worship, and even to turn their faces thither when they prayed.

Spiritually, Canaan, as distinct from Jerusalem, is the Church in the daily life,—religion in its daily application,—the doing justice, loving mercy, and walking humbly with God. Jerusalem is the formal or visible Church which we know as such,—the truth upon which it is based, the sacraments and formal exercises which are its outward expressions, its seventh day rest from labor. But especially is Jerusalem the Church as to truth or doctrine, for it is the truth of a church which gives to it its character. Hence we read everywhere throughout our teachings that Jerusalem means the Church as to its doctrine.

In doctrine, the Church has its strength, its stability, its power of reaction against evil, its protection from danger.

Many enemies surrounded Canaan. The Egyptians on the south-west; the Philistines on the west; the wandering tribes of the desert on the south; the Edomites, and Moabites, and Ammonites on the south-east and east; the Syrians, and Assyrians, and Babylonians on the east and north-east. Only where protected by the sea and by the mountains were they safe from danger.

So is it with the man of the Church.

> "Round me troops of foes I see,
> Help can come from none but thee;
> Be my constant strength and stay,
> Guard me in the evil day."

There were no railroads, no telegraphs, in the ancient times,—no means of knowing the approach of an enemy until he was very near at hand. Then the people, suddenly aroused to a sense of danger, would betake themselves, with such of their valuables as they could hastily gather, to the nearest walled town; and if a powerful enemy approached, the Israelites would crowd into Jerusalem, whose strong fortifications would laugh at any foe who was not prepared to settle down to a protracted siege.

Enemies surround God's people in every age. The more spiritual the Church, the more deeply malignant the foe.

There are the Egyptians, with their flesh pots. How easy it is to see in these, living on their long, low plain (three to ten miles wide, and hundreds of miles long, winding with the Nile,—the serpentine form) the representatives of the love of the world and the flesh. How easy to come into bondage to them!

There are the Assyrians. These are the reasonings of the natural man in favor of self and the world. How easy to be carried captive by these!

There are the Babylonians. They represent the love of power and rule in the Church. As naturally as the human heart tends to self-love, does man as an individual; and so does the Church, in its larger form, tend to the love of authority.

There are the Philistines. These inhabited a very narrow strip of territory, and were a very small people, but they had intense vitality. The principle of faith alone, without works, which these represent, is small. It has no room for growth; the human heart finds no excuse for the principle of faith alone. It inhabits a very narrow territory in the human mind, but it is intensely vital, and holds its own.

Lastly, there are the Moabites and Ammonites. These are Israel's kindred, but among their worst enemies. They are kindred by blood, but they are the children of Lot, illegitimate offspring. Here are among the most subtle foes of every dispensation,—the most dangerous, deep enemies of the New Church. They are those who seem to be almost

allied to it,—kindred by blood, and yet illegitimate offspring. Such to the New Church are most, if not all, the different phases of spiritism, which seem to hold some of its principles, but adulterate them all by the denial of the Divinity and holiness in all.

In the midst of all these spiritual and real foes, we dwell. We do not realize it. Israel coming up out of Egypt did not realize Egypt to be a foe, when they wanted to go back to its flesh pots. The Egyptians seemed like friends then. Afterwards, when the Assyrians were knocking at the gates of Jerusalem, many were all ready to go to Assyria, having lost the love of their own land. They thought it was about time to give up trying to be different from other folks. They doubtless wanted a more liberal atmosphere. (They didn't see any harm in going into the house of Rimmon to worship there, if they only thought of Jehovah while they were in there gazing upon the idol.) They were tired of the little, narrow, unproductive country, and of their hard life of farming and cattle-raising. They wanted to make money, and they had heard there was an easier way than this. So they were carried captive, many not unwillingly. The Holy of Holies was profaned, and the tables of stone destroyed. A few faithful ones returned afterwards. But neither history nor anthropology has since been able to locate the ten lost tribes, so thoroughly lost were they. The glory then departed from Israel.

But had Israel been faithful to its God, neither Egyptian, Assyrian, Babylonian, nor Roman had been able to overthrow Jerusalem.

So the spiritual Israelite, if he possesses the truth, and obeys it, and relies upon it, will never be overcome. The Church will stand. No enemies shall hurt him.

A true church always has its strong city, with walls and gates. Its strong city is its basis of principles. Its highest, deepest, holiest principles are its temple, with its sacred enclosures. Its walls are its ultimate, every-day laws of life,—its Divine commandments.

The walls of the Jewish Church were its religious statutes

and judgments, which, with them, were the laws of daily life. Its temple was the Ten Commandments in their literal sense, which, we remember, were contained in the most holy place, and gave holiness to everything else.

The walls of the Christian Church were the letter of Scripture, as unfolded before them, but especially the Ten Commandments. The temple was Jesus Christ, and him crucified.

The New Church will have its walls. The New Jerusalem descending, was seen to have a wall great and high, garnished with all manner of precious stones. And this wall of precious stones means the letter of the Word, beautified and glorified by the light which shines from within, as it is now opened before our understandings, while we obey the Ten Commandments, which, as now unfolded before us, include all the Word, but which in their strict letter, when obeyed as Divine and holy, are the essential foundations of spiritual life,—the foundations of the walls of the holy city. The temple of the New Jerusalem, or New Church, is the Lord Jesus Christ in his glorified form, whom we all can approach, not as a Mediator, but as God himself.

But the strength of the New Jerusalem, like that of the old, is in its walls. Its walls, garnished with all manner of precious stones, are the truths of the literal sense of the Word, as they are seen to be holy principles of life, declared to be such by the light which shines into them and through them from God, out of heaven. And the light in which these will shine, will be the light of the spiritual sense, shining through the natural, as revealed by the herald of the New Jerusalem.

One path of thought, let me indicate, not to pursue, but to suggest to others to pursue. We hear much about a New Church. The Congregationalists are talking about their New Church, and are telling wherein it differs from their old one of fifty years ago. Other denominations talk about their New Church, for all recognize that a change is going on. All feel the atmosphere of freedom. The New Church may be there. But if it is there, it is there in its boundaries, not in

its centre. And if its centre is destroyed, its boundaries must be, also. We cannot decide whether it is there, or is not. We must not pull down our walls for the accommodation of those who object to them. We may keep the gates open, at least open by day, so that all who desire to keep the truth, may enter in. It is more important for us to decide whether we have the Church in ourselves, than whether others have it. But it will be true of the New Church that it will have walls, defences, battlements, guards at the gates, although, to be sure, these guards should be angels. That is, it will have its own principles of daily life, fixed, firm, unyielding. And these principles will be from the letter of the Word, illuminated from within,—literal laws of life, but holy; thus, to be obeyed as Divine, not human laws. The walls will be solid, unyielding, but garnished with all manner of precious stones. The Ten Commandments, as the Lord unfolds them in Matthew, will be, not human maxims, but holy, Divine laws of life, shining with the manifold light of the diamond, sapphire, chalcedony, emerald, sardonyx, sardius, topaz, beryl, chrysolite, chysoprasus, jacinth and amethyst.

Whether these principles come altogether from without,—by way of an external revelation—or come from within, is not our question. They must characterize the New Jerusalem from whatever source they may arise. The Church of God, the glorious last Church of the Bible, will descend, in some sense, out of heaven from God, and it will be defended by walls great and high, garnished with all manner of precious stones.

It is no part of the Lord's New Church which obliterates the line between right and wrong by declaring that evil is only undeveloped good, and growing into good, as the sapling grows into the tree, or the green fruit into the ripe.

It is no part of the Lord's new Church which subsitutes liberality for positive principles.

It is no part of the Lord's New Church which teaches for doctrines, the commandments of men.

The New Church comes not to destroy, but to fulfil. The same pure outward life which the good of all ages have striven

after, it maintains. Only now it is to be an outward life from more internal motives and principles. The walls are garnished with all manner of precious stones. But it is not in all cases a life that is first lived from the most internal principles. You cannot say to a child, "live from internal principles." He cannot understand, much less love, internal principles. He must know that God has said, "Thou shalt not kill, commit adultery, steal, lie." You cannot leave him free to choose to do as he feels like doing in these matters. You cannot leave him to instruct himself in them; if you do, destruction will be his portion. The New Church has its walls of defence for all its children. They must first be the cold, stony, gray walls of the Old Jerusalem, unless, indeed, the Lord and the angels have been able, by loving, parental example and teaching, to make them translucent from within. But at last they will be the walls of the New, guarded by angels, and garnished with all manner of precious stones.

Now let us return, and pursue another path a little way.

The inhabitant of the New Jerusalem and the New Canaan around, is free in a true sense. Not free to do his own will, but free to do his Father's will, which, in the end, will be seen to be perfect freedom, as all other freedom will be found to be perfect slavery. He is free to enjoy this life, but within the limits of the revealed principles shining from the letter of the Word as now unfolded. He is free to investigate all things, from science on the one hand, to spiritism on the other. But he is not free, that is, the principles he professes do not leave him free, to judge of these things by his natural feelings, nor by the reasoning of his senses. If he does this, he is carried captive either to Egypt or to Assyria. He is free to judge of these things by the principles which, in his best states, he has seen clearly to be from the Lord out of heaven. No other judgment will be right. No other freedom will result in anything but final bondage to sense, which is the only bondage known in the spiritual world, and which is genuine servitude.

"We have a strong city." Probably few of us have ever realized how strong it is. In the principles we have in our

keeping, if we are willing to think upon them, we shall find the questions of life answered. We have a city of refuge from every foe. If the Egyptians come upon us in the form of the spirit of pseudo-science, we shall find that spirit explained, and its weakness exposed in full. If rationalism infests us, we shall find that, too, made bare, so that we can rest in peace within the Holy City's walls, without fear. If spiritism seems to offer us the reality of which we have been only theorizing, our doctrines will tell us plainly of its dangers, and give us to stand on solid ground without enlisting in our service either prejudice, which holds many of us aloof from spiritism, or the fear of what men will say of us, which holds so many more aloof. If we want to educate our children aright, we shall learn there the true, underlying principles of education. If we want to co-operate with the angels in storing up in their minds the germs of heaven, we shall learn there how to do it.

Let us return again, and point out another path of thought, which each one who cares for these things must try to pursue by himself. The dangers I have mentioned, and many others not mentioned, are real existences, not imaginary abstractions. Spiritual and unseen forces are the real forces. As of old there were haters of the Jewish nation, and despoilers of their property, so are there to-day enemies of heaven and the Church around us and within us. If our ears were not dull of hearing, we should hear their voices. If our eyes were not closed, we should see their forms. But the Lord is above all, and greater than all; and by putting ourselves under the guidance of his Word as now opened, no one can be taken out of his hand.

Finally, we can *trust* the walls of the holy Jerusalem. We shall find her walls salvation, and her gates, praise. But we shall not find them our salvation, unless we are within the protection of her walls and gates. We shall not find salvation in a name, or in a form, or in a profession, but only in a trusting to those principles which we have seen to be from the Lord, and a trust that issues in obedience. Blessed shall they be who do his Commandments. These shall have right

to the Tree of Life, and enter in through the gates into the city. If each one will thus seek to trust the walls and gates of the city which the Lord has caused to be revealed to him from heaven, then will he not merely provide for himself and his own, but he will be doing for all around him the highest work of charity. For, as it is written, in that day shall living waters go out from Jerusalem, making everything to live wherever they flow. The waters of living truth shall go out from the soul of him who obeys and trusts the Lord's revealed truth, and bless wherever they go.

TRANSFIGURED.

For years a poet sought in vain,
The cause of all earth's weary pain:
The only answer e'rewhile spoken,
The same sad tale of crushed hearts broken,
Alway this dark refrain.

"And is this all that I can write?"
Sadly he said one cheerless night,
When softly was the silence broken:
"'Tis only earth to you has spoken,
Now heaven's answer write.

"No longer in earth's darkness grope,
But read aright Love's horoscope.
In heaven there dawns a brighter morrow,
And in the midnight sky of sorrow,
Shines silver stars of Hope."

The sweet song into silence died;
The angel back to Eden hied.
But at the threshold of that morrow,
I saw no more earth's angel Sorrow,
But Joy celestial glide.

THE PRESENT DECLINE OF PUBLIC WORSHIP.

Statistics relating to church attendance on the Sabbath, have disclosed the fact that, in Protestant churches, the duty of public worship is not so generally observed as formerly. To find the true cause, or causes, for this sudden neglect of what was once considered a prime obligation of every Christian, and to search out some remedy for this evil, are duties which belong to every lover of the faith, who believes religious worship to have been divinely instituted as an important aid to the development of man's spiritual nature.

Without pretending to probe this sore to its depth, this article would call attention to a few of the causes which appear to have been operative in bringing about the change just mentioned.

A general cause, no doubt, lies in the sinfulness of our nature, which, if allowed to act from its own selfish impulses, quickly turns away from what is holy, to the contemplation and pursuit of earthly things. But this cause, whilst we know that it exists and is strong, is yet hidden from our view in the heart of the individual. There are, however, special causes which lie more on the surface, and which it is our present purpose more especially to examine.

1. One of these causes is the present impotency of certain doctrines, which once exercised a controlling influence over men's minds; as, for example, the belief that mortals are in the hands of an angry God, who, if not appeased by protestations of faith and by prayers, would quickly condemn them to everlasting punishment. A strong re-action against beliefs such as this, has certainly set in; and perhaps it was to be expected that many should have rushed to the opposite extreme, and have declared themselves to be quite indifferent to the duty of public worship, which, it is confidently affirmed, can in no wise affect our spiritual prospects.

2. Another cause for the decline of public worship, is the feeling of uncertainty and actual mistrust pervading the minds

of many, many Christians. Men have lived to see doctrines on which they built their faith, shivered to pieces. The walls of their temple have fallen in. And although the dispersion of many doctrinal fallacies has afforded room for the introduction of truer teachings, which may quite satisfy many individuals, nevertheless, in the public mind there is doubt as to the stability of these "modern interpretations." And when there is doubt or perplexity as to the very object of our prayers, when men listen with doubting ears to "what the Spirit saith unto the Churches," it is not strange that there should be a general timidity, yea, a downright disinclination to worship.

This wide-spread feeling of mistrust, however, is due not only, nor even principally, to the exposure of glaring errors in the creeds of many churches. Many have been more seriously affected by the knowledge that within the Church's fold there are ravening wolves tricked out in sheep's clothing. To be very pious within the church, but evil and unscrupulous in the world, is to lead men to look upon religion as a mere livery for their sins.

Still another agent, although there may be a tendency, to exaggerate its power, in producing the feeling of uncertainty mentioned, is modern rationalism. Infidelity, to be sure, has never been able to verify its own negations. From the very nature of the case it cannot, for example, prove that there is not a God or a spiritual world. It may overlook the testimony of history that mankind has never been without these beliefs; it may deny that the presence of order and design are evidences of a Creator; it may reject the conclusion that the existence of the religious faculty in man, with its intense yearnings for a hereafter, is an indication of a spiritual and immortal nature; it may discredit the solemn assertions of the dying, that heaven has been opened to them; it may resist the inference that because religion has power over evil, because it enables men to be patient under their burdens, because righteousness is its fruit, that, therefore, it is more than a human contrivance. Infidelity may deny all these things. Nay, more, it may ridicule them. It

may hold up the very Scriptures for laughter! It may strip them of their sacred robes! It may try its wit upon them! But its position, though it ends ever in denial, never reaches the point of proof. And though it should have laid its icy fingers on hearts that once pulsated with religious emotions, it can but laugh within itself, well knowing that it has left them poorer and less happy than they were before.

3. One more cause that is operative in rendering the services in most Protestant Churches unsought, is the cold intellectualism that pervades the churches themselves. Under this influence, the services are scanty, bare, and, to many at least, unsatisfying,—the chief attention being claimed for the sermon. I have attended a church-service, during which the Word of God was not so much as opened, but served as a support for the minister's essay! It is to be feared that the Church, in many quarters, is not answering the cry of those who, more than we think, perhaps, are hungering and thirsting after righteousness. When people beg for "the Bread of Life," it seems that they should have to be content with stones, for such are the learned forensics and theses which are pronounced from many a pulpit in Christendom. The Church is certainly not to beg off from the discussion of problems which properly belong to her, but which were better carried on in the magazine or from the lecture platform. She has a right to contend with rationalism; and we may properly honor the learning and intellectual acumen of those who are fighting in the front ranks of the Church-militant. But let us utter our protest against this species of exalted intellectualism, as in any wise a substitute for the spirit of religious devotion.

The Church is exercising its highest prerogative, when it leads its people, old and young, to lay bare their hearts before God, and turn to him for forgiveness and for guidance. This it cannot do, when, after a few hasty devotions, it invites the people into the region of metaphysics. Whilst some will enjoy these exploits of the reason, by far the greater number will remain unmoved. A minister's intellectual quiver may be full of arrows; yet, if he constantly

discharge them into the air, rather than at some certain mark, there will be few who will watch their flight.

What a contrast is presented by our Lord's mode of preaching! He never speculated. He rarely argued. In the simplest, yet in the most solemn manner, he reproved the people for their sins; warned them against hypocrisy, blasphemy, covetousness; bade them be charitable even to the point of praying for their enemies; urged the heavy-laden to look up for strength; bade the sinners to repent; taught the disciples how to pray,—in a word, he turned the light of his wisdom full upon life, with its duties, its disappointments, its sufferings, and, by his words and his actions, consecrated its entire sweep. He who could astonish the doctors at the age of twelve, might easily have come forth as a philosopher, and have founded a school of learning more glorious than the "Academicians" of Plato, or the "Peripatetics" of Aristotle. But no! his thoughts were on the sins and the sorrows of the people. He took in his hand the staff of the shepherd, rather than the *stilus* of the philosopher.

In the light of our Lord's example, may we not see the true aim which the Church should have in ministering to the people? May we not say that it is her mission to lead the people to the good of life, teaching them to do justly, to love mercy, and to walk humbly with their God? And may we not also say, that in order to render Divine worship a source of real joy and strength to the worshipper, the religious services should, by their very construction, be such as to engender feelings of genuine piety and devotion?

I press the two conditions. Religion must be practical, rather than metaphysical, else it will not fulfil the purposes for which it was divinely established; inasmuch as it will reach but a few, and serve merely as a tonic for the intellect. By practical religion, however, is not meant a religion devoid of truth. For it is written: "They that worship [the Father], must worship in spirit and in truth." So, too, the Saviour declared: "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." A religion

that is purely emotional, having no basis in genuine truth, is almost sure either to run itself out, or else to degenerate into the wildest fanaticism. Truth is an essential element of religion. But truth may be presented in such a way, that the intellect alone will feel inclined to entertain it. It may be of such a kind, as to have only the most distant bearing upon our present life.

Now, the New Church is peculiarly fitted for presenting religion in a thoroughly practical light, thus realizing its own maxim, that "All religion has relation to the life, and that the life of religion is to do good." By means of its doctrine concerning the Sacred Scriptures, it can teach its people directly from the Word. One reason why pulpit-teaching of the present day is so ineffectual, is because it is so thoroughly human. Much of it is, for all the world, like the uncertain speculations of the Sadducees; whilst no small proportion of it is simply hortatory, consisting of personal appeals. To neither mode of teaching need the New Church resort. Believing that the Word is so written, that its literal sense is the embodiment of Divine truths, which are applicable to every possible experience which any of us can undergo, it may, through the opening up of almost any passage, present some sacred teaching which the soul may take to itself.

Thus, in the New Church, the Word itself is our instructor; the minister being simply "like unto a man that is a householder, which bringeth forth out of his treasure things new and old." And sooner or later, he who has come to study the Scripture in this manner, will find himself repeating the declaration which the Samaritan woman made centuries ago of Him who was the Word Incarnate: "Come see a man, which told me all things that ever I did! Is not this the Christ?"

But in order that public worship shall be helpful, satisfying, and a real delight, the religious services themselves should be so constructed as to enable the worshipper to pour forth his feelings of devotion freely and fully; and outwardly, as well as inwardly, to "worship the Lord in the beauty of holiness." The Bible lays great stress upon the

sanctity of worship. "Holiness becometh thy house," is the sacred legend for every church; for our Lord said, "My house shall be called a house of prayer."

This point is important. And why? Because worship is designed to produce states of sanctity which Divine Providence may store up for our spiritual use. To be more specific, Swedenborg says:—

"By external worship, things internal are excited; and by external worship, things external are kept in a state of sanctity, so that internal things can flow in. Moreover, man is hereby initiated into knowledges, and prepared to receive things celestial. He also is gifted with states of sanctity, though he be ignorant thereof; which holy states are preserved by the Lord for his use in eternal life; for in the other life, all men's states of life return."—A. C., n. 1618.

These divinely-intended uses of worship should be kept in view, and an effort made by every congregation to realize them. What we all need as a help in the religious life, is the opportunity to place ourselves, at least once in seven days, where all the surrounding influences are holy. In the excitement of business, and through the temptations which are a necessary accompaniment of our daily occupations, our carnal nature becomes agitated and inflamed, self-love rages, and we cling with tenacity to the things of this world. Never forgetting how much may be done by private prayer, or by daily family worship, to preserve the soul in the right way, we should realize the importance of regularly coming together "in the courts of the Lord's house," where, by our common devotions, a yet stronger sphere of holiness may surround us.

But in order that this holy sphere may be produced, two things are necessary:—

1. Everything of an impure, selfish, or worldly character, in the mind of the worshippers, should be put away; and

2. The services, by their very construction, should be of an impressive character. In other words, there must be an inward state, and an outward form.

As to the first of these requisites there can be no doubt. The Scriptural injunction with which we begin our morning worship, indicates the proper spiritual attitude of a true worshipper: "The Lord is in his holy temple; let all the earth keep silence before him." The "earth" of the mind, in a general sense, is that portion of our being which has to do with the things of this world, and which we call "natural," in contradistinction to the inner, or religious, portion of our being, which we call "spiritual." And it is this earth, so full of natural thoughts and unholy impulses, that must be brought into silence.

But in addition to this inward state of devotion, it is also necessary that there be an outward form,—by which is meant an arrangement of services which will enable the worshippers to give expression to their feelings of adoration in an outward, definite way. This phase of my subject I approach with the feeling that its importance may be exaggerated, as well as be quite overlooked. The danger of exaggeration lies in the temptation to rely upon and repose in the mere form itself, and thus remain in the externals of worship. The danger of overlooking its importance is, that through this neglect, the services, in their outward forms, are left so bare as not to provide the necessary vessels into which the varied religious emotions of a congregation may be poured.

For religious worship is not a mere process of absorption. There must be a spiritual quickening and flowing forth of exalted thoughts and feelings, as well as the flowing in of those holy influences which strengthen and purify a man. Indeed the latter is dependent upon the former. For we must ask, ere we can receive; we must seek, ere we can find; we must really knock, before the door is opened. As in Jacob's dream, the angels must first wing their way upward, before others descend. There must be a spiritual uplifting,—a yearning, an ascent of pure emotions—before heaven can flow down and into us.

It is important, therefore, that suitable provision be made for this spiritual outflow of the soul. And hence the necessity

of a ritual — a formulary of worship providing certain religious exercises in which every one may engage. I go further, and urge a full and beautiful ritual. I urge that it is a lawful aim for the Church to make the externals of its worship as complete and as impressive as possible. And I believe the time has come in the development of the New Church, when this need is being sensibly felt, and by no class more than the young people of the Church. To regard this want with indifference, or to pronounce it unworthy, is not, I apprehend, to be acting for the best good of the Church. The want exists. It is strong; so strong, indeed, that more than once our own young people have looked elsewhere for that kind of religious nurture, which the Church either did not care, or did not know how to provide.

There is, to be sure, a way of viewing this whole subject, by which worship as an outward, external act, in which the body as well as the mind is engaged, is regarded as of but slight importance; and this, too, by good Christian people, who say (and rightly enough) that a state of charity and pureness of heart in which all a man's thoughts, affections, and deeds are a constant and living praise to the Lord, constitutes the highest form of worship. The truth of this is not to be doubted; and we are to be on our guard against the temptation to look upon religious devotions, whether in or out of Church, as in any wise a substitute for a true adoration of the heart. But looking upon external worship in its true light, namely, as one of the Divinely-appointed means by which we may be brought into that high and holy state of life, which is justly regarded as of the first importance, let us not fail to give it the attention it deserves as a Divine ordinance.

For whilst its observance is being gradually neglected in the Churches about us, the New Church cannot with safety yield to the present feeling of indifference towards this religious duty. It has less reason for doing so. In most parts of Christendom, there is much uncertainty as to matters of doctrine. Worship itself is usually urged on the ground that it was instituted for the glory of God, instead of being the

means by which man may be conjoined with his Maker. Deity is regarded, now as an "Unknown Being," now as one of a Triune. The Word, in most of the Churches to-day, is denied to be plenarily inspired, while in no case is there a correct knowledge of its spiritual, or correspondential sense. In the New Church these doctrinal perplexities do not exist. Waiving the question of their truthfulness, the teachings of the Church on all these points are positive, and, to us, satisfactory. Upon what ground, then, will any New-Churchman base his indifference for publicly worshipping the Lord in his Divine Humanity?

Perhaps, after all, we have not realized how very near the Lord may be during such times! For if he should enter our temple on the Sabbath, veiled in the same human nature which he wore years ago, and should speak to us as he spoke then, — reproving, though lovingly, our faithlessness; showing us the emptiness of our pride and worldly ambitions; warning us against the slavery of evil; reminding us of the spiritual purposes of life, and of the "many mansions" in the Father's house; offering himself as a refuge for the weary and heavy-laden; if we could see him take our own little ones in his arms, and pray a blessing on their lives; and, turning to us, who so soon become hard, and worldly, and vainglorious, bid us leave our selfish ways and emulate their trustfulness and innocence; ah! if we could see and hear him thus, would not our hearts burn within us?

Truly, the Lord is present with us. For although he should have passed beyond the touch of these material hands, though we cannot see him with these material eyes, yet we are not to think of him as being any less near to us than he was to the people who saw him in the human covering that he wore. "Lo! I am with you always,"—this was his farewell promise to the disciples. "Where two or three are gathered together in my name, there am I in the midst of them,"—this is his pledge to the Church. "Behold I stand at the door and knock!"—this is his announcement to every soul that lives. With no less love, with no less for-

bearance, with no less desire to heal our every infirmity, he enters our temples, and greets us with the salutation of long ago, "Peace be unto you!"

"So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this life of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer:—
That all our sorrow, pain, and doubt,
A great compassion clasps about;
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers, the sun and dew,
The One True Life its own renew."—*Whittier.*

"Monotheism is an essential characteristic of the Gospel. To teach that it was, that St. Paul threaded his way among the idols at Athens, and fought with beasts at Ephesus. To teach that, Gregory sent his mission to our forefathers, and Boniface carried on the torch of faith from England into Germany. . . . For if Christ be, as we all confess alike, in any sense Divine; if he be the irresistible claimant of the heart's supreme devotion, and of the soul's supreme obedience, then the only safe way in which that resistless moral instinct can be satisfied, without trenching upon monotheism, is by acknowledging him as the One True God, manifesting himself in human nature and in human history. And, on the other hand, every conception (call it by whatever name you will) which militates against this absolute and adorable unity, is just as much a 'heresy' and a rejection of Christianity, as it is to disbelieve the story of the Evangelists, or to dissipate the historical facts of the Gospel into a cloud of legend."—*Rev. G. H. Curteis.*

CHARITY IN CIVIL LIFE.

"In Faith and Hope the world will disagree,
But all mankind's concern is Charity."

If Pope could look upon American life to-day, how much would this conviction be strengthened. Men have wrangled over questions of faith and hope till many of our best citizens have turned away in disgust, determining to leave them unsolved and uncared for, while to charitable enterprises they give willing ears and helping hands. Great and growing is the zeal for good works, and too much can scarcely be said in praise of this movement, which, since the beginning of the present century, has done so much to relieve poverty and painful disorders,—so much, indeed, that it is not unreasonable to hope that the day is not far off when suffering from physical want shall disappear from our land. It is needless to enumerate the excellent measures and institutions which are already operating to accomplish this; one can scarcely find a newspaper that fails to notice one or another of them; scarcely a day passes without its contribution of new projects or improved methods.

But more encouraging than all these indications of growth in power, is the growth in intelligence which accompanies the work. We are rapidly learning that it is not wise to follow the first impulse of a kind heart at the sight of want, and are beginning always to ask if a good use is to be made of what we give, and even to ascertain if giving is the right kind of helping; to recognize that a poor man is not a dog, to be fed with the crumbs that fall from our tables, and left in beggarly degradation. We have learned that we effectually help him only when we place him in a position to help himself. This has become the first maxim of charities, to help by providing the means of self-help.

Not long ago Trench wrote, "*Love* and *Charity* are used in our authorized version of the New Testament promiscu-

ously, and out of the sense of their equivalence, are made to represent one and the same Greek word; but in modern use, *charity* has come almost exclusively to signify one particular manifestation of love,— the supply of the bodily needs of others,— *love* continuing to express the affections of the soul." Perhaps this has been even more cleverly put by a little girl, who, with a glow of discovery in her face, exclaimed, "Oh, I know what charity is, it is giving to the poor the old things you don't want!"

While something of this idea still lingers in our thoughts and speech, it seems to me we are getting beyond such use of the word, since we are no longer satisfied with supplying the bodily wants of the poor, but must go further and try to make self-sustaining men of them. In this endeavor we have discovered that first of all the poor must be taught how to be useful that they may earn a support, and how to be prudent that their earnings may be effective; hence free schools have been provided, in which young men are taught trades, and young women are taught to sew and cook.

Thus we have reached a second maxim, that workmen must be educated for their work. And this rule we are beginning to turn back upon ourselves. The quickening of a sensitive heart with pity, is losing weight as a qualification to enter upon charitable work; the head and the hands must be trained, also; in short, charity work is rapidly becoming a business or profession; in the hospitals, trained nurses are as necessary as educated physicians; in the schools for the poor, as well as for the rich, professional teachers are employed. Division of labor, which is working such marvels of economy and perfection in all our industries, and making this an age of specialists, is finding its application here as well. The most intelligent among our citizens, both men and women, now consider their qualifications for any work before they undertake it, and often find they can do more with their money, by hiring the services of others, than with their hands, in labors of love. Much time and money, however, is, doubtless, still wasted, because this principle is not yet fully recognized.

The tendency now, it seems to me, is to regard works of charity as public duties; and hospitals for the sick and injured, asylums for the unfortunate, free schools for the ignorant, and almshouses for the indigent, supported by the state, are definite acknowledgments of such duties. The management of prisons, jails, and all reformatory institutions, is also being strongly affected by the same spirit. Is it a mistake to think that the day is not far distant when this public duty will be recognized in all its fulness? when all that is now commonly meant by the word charity, will be recognized to be as much a function of the state as making laws, administering justice, protecting property and society, and providing highways and other common conveniences? when the state will recognize that it must provide and regulate ways and means of good citizenship? This need not put an end to direct, private charities, new forms of which will, doubtless, then arise.

When this view of the subject prevails, the expense of such charities will, like all other public expenses, be provided for by taxation, and each citizen will bear his just share of it, or, rather, make his contribution to the good work according to his means. If he glows with philanthropy, he need only work the harder at his business, thereby increasing his wealth and his share of the tax. It will, then, become evident that the highest form of charity in civil life, or on the natural plane, is the faithful performance of daily duties in one's chosen occupation.

This, then, is the first element of charity in civil life, a full, round measure of honest work in the vocation by which the man is useful to society, supports himself and his family, and pays his taxes. When a man has gained a clear conception of this, and loves it for its own fair form, he can use the word charity in a new sense; yes, in its own true sense, that in which the Apostles used it, free from all self-deception and hypocrisy. He has garnered a love into his heart, which is the beginning of true charity; a love which, in our church, is called the love of use. Through a life subject to the control of this love, it is not difficult to increase the store

by receiving also a love of the neighbor, a higher form of charity; and even the highest form, the love of the Lord, may be hoped for from such a beginning.

If such a definition of the word charity can be received, namely, that charity in civil life is the love of use for its own sake, the duties of charity in civil life can be easily and accurately tested by it. He who examines his duties as a citizen by this rule, will quickly come to conclusions which may be stated briefly as follows: My civil life includes my life, first, as a citizen in relation to my country, or the state; secondly, as a citizen in relation to my fellow-citizens. Let me first consider the duties growing out of my relation to the state.

I am required to participate in its government, by helping to elect its law-makers and rulers. It is useful for me to do this faithfully, and to lose no opportunity to qualify myself, and keep myself qualified, to do it intelligently; to take a watchful and discriminating interest in public affairs, and in the men to whom they are entrusted; to express fearlessly, but kindly, my honest convictions when called for on private or public occasions; and never to let private interests stand in the way of the public good. I am required to participate in its support, by paying my fair share of its taxes, duties, and imposts, whether my fellow-citizens steal from their country, and from me, by evading them, or not.

If I am a producer, manufacturer, or merchant, I should make every effort to increase the wealth of my country by increasing that part of it which falls to my lot for management; but all avarice, insincerity, or dishonesty must be shunned in so doing. If an artisan, it should be my constant endeavor to improve the quality, and increase the quantity of my work, that my country may be benefited, and need never blush when her productions are compared with those of other countries. If engaged in professional studies, I should bend all my powers to the attainment of the noblest possible results for her sake.

Whatever be my calling, in times of peace I should do all in my power to build up the state in wise legislation and good government, by which internal means of prosperity may be

provided, all the avenues of industry and commerce kept open, speedy and true justice secured, society protected, the unfortunate cared for, and every opportunity and inducement for good citizenship furnished. In time of war, when her life is imperilled, I should be equally willing to do all in my power to save her, that her usefulness and mine be not destroyed; and if we cannot both be saved, since it is better to lose a part than the whole, I must be ready to give up my property, and, if need be, my life in her defence.

And now what are my duties of charity as a citizen in relation to my fellow-citizens, measured by this law of the unselfish love of use? To serve them faithfully in my calling. If a physician, patiently to help Nature undo the harm men do themselves, and help them to learn and obey her laws; to make the pain and burden of sickness as light as possible; to practice no extortion, either by making unjust charges for services, or by letting patients drag along in illness through any neglect or other fault; to take no advantage of any kind of their misfortunes or ignorance. If a lawyer, to make a client's cause my own, in the endeavor to protect his rights and secure justice — but no more than justice, for in striving to procure more or less than justice, a lawyer strives to injure himself, his client, and his country, since he tampers with the principle upon which the nation rests in safety, and which, if too much disturbed, will plunge all order into chaotic ruin; as far as possible to save clients from long and expensive litigation, however profitable to self such a course might be. If a merchant, to have the best stock possible, and never misrepresent goods; to study the wants and taste of customers, and watch the markets to procure just what they need, anticipating as far as may be every desire; and, by a mastery of the business, protect them from mistakes and impositions; and to strive to secure the utmost order and fidelity among *employes*.

These may serve as suggestions of the general conclusions which can be drawn from the law of charity, or the love of use, applied to the relations of one citizen to another, and to the state. The same conclusions could be drawn, to be sure,

from an intelligent application of the principle of self-love; but then there would be no charity in it; self-love is fatal to charity, although it may assume the same outward form, deceiving others and flattering itself with many fond delusions.

Swedenborg (T. C. R., n. 429) writes of "debts of charity," meaning the faithful performance of duties to the state, both public and private; and of "the beneficent acts of charity," which are additional and, as it were, gratuitous — kind and helpful words and deeds to all with whom we come in contact, as opportunity may offer. In the degree that a citizen, in the right spirit, makes full payment of the former, will he be found gliding easily and naturally into the latter, until every deed becomes a benefaction, every word and smile a benediction.

TEACHING OF T. C. R., N. 680, AS TO BAPTISM.

"By these things is illustrated this first use of baptism, which is a sign in the spiritual world, that one is of Christians, where every one is inserted into societies and congregations there, according to the quality of the Christianity in him or without him."— T. C. R., n. 680.

A contributor to the January number of the MAGAZINE, in referring to the above passage, understands by "the Christianity without" the recipient of baptism, the state of those concerned in the administration of the sacrament. And supposes, without apparently wishing to insist upon the point, that the surroundings of infants, or uninstructed persons, have an effect in determining the societies into which they are inserted.

As the society into which one is inserted, determines the quality of the influx he receives, and this influx determines the life of his affections and thoughts, such an interpretation lies open to the serious objection that salvation is, in this way, made to depend, at least in part, on something extraneous to ourselves.

This view is not tenable with regard either to infants or adults. Concerning the former we read: —

"Every man, from his first infancy to his first boyhood, is introduced by the Lord into heaven, and, indeed, among the celestial angels, by whom he is kept in a state of innocence; in which state, it is well known, infants remain until the commencement of boyhood."—A. C., n. 5342.

Introduction being here, evidently, the equivalent of insertion,—not, indeed, into societies of spirits, with whom, before the dawn of intelligence, infants are not capable of association, but angelical ones—can we possibly think that the Christianity *without* an infant can override this great law of heaven? Can its mere surroundings determine its insertion into societies lower than these which its innocence calls for? Can any of our outside arrangements rob it of the inestimable privilege of being "kept in a state of innocence?"

The case of adults is also plain. Baptism, in itself a mere sign, cannot avail to change the society to which they belong, in virtue of their essential state. The Christianity *within* them determines this point absolutely, and the Christianity without them (in the sense of the contributor) can have no conceivable effect.

The following extracts from the writings of the Church, seem to me to give the true key to the sense of the controverted passage from the article on Baptism in the "True Christian Religion": —

"They [the Jews] associate a Divine idea with Abraham, and something Divine, but less so, with Jacob, and also with their fathers. Over them is always set by the Lord some Jewish convert, in whom Judaism lurks within, or in the heart, and Christianity without or in the mouth."—DIARIUM Pt. 7. APPENDIX p. 81.

"I also spoke to-day with souls and spirits concerning faith; namely: that the faith of Christians at the present day, is a faith only of the memory, thus only of the mouth, thus without the man."—S. D., n. 694.

"The white circle about the head of the dusky countenance

represents that his intelligence is in externals or about him, but insanity is in his internals or within him."— C. L. 269.

"For that which is of the understanding only, is not within the man, but without him, since it is only in his thought."— D. P. 318.

It is evident from these passages that "the Christianity without him," refers to the man's own state, not to the state of the Church without him.*

In sum, baptism determines insertion among Christians, while life determines in what society or congregation of Christians a man is inserted. It is gratifying to see that the conceptions on this subject, which have so long reigned in the Church, are at length beginning to give way before the force of truth.

MISTAKEN CRITICISM.

Editor New-Jerusalem Magazine: —

In a notice of the "Letters of Lydia Maria Child," in the February number of your Magazine, and in attempting to account for her "not remaining in clear perception of what she once knew in religion," the critic says:—

"Perhaps her residence in Wayland, where she listened to the preaching of Dr. Sears, whose appreciation of the doctrines of the New Church scarcely led him beyond high Arianism, a position distasteful to one of Mrs Child's clear thinking, had an influence," or was one of "the causes of this change."

This criticism does Mr. Sears great injustice. One has only to read his writings with attention, to see how far his be-

* [Our friend will permit us, we hope, to allude to the fact that Swedenborg uses *extra* in a sense not specified above; thus of the plant life which, having its origin in the angels, grows also (*extra illos*) about them (A. R., n. 875), of the objects in the palaces and outside of them (H. H., n. 186), and of the altercations of spirits heard (*extra illos*) about them as gnashings of teeth (T. C. R., n. 402). It is a fair question whether Swedenborg is correctly understood by our January contributor, or by his critic. In the case of an infant we suppose that *extra illum* (T. C. R., n. 680), would mean about him rather than in his memory or thought. Editor.]

liefs were from Arianism of every shade and type; and how clearly he understood, and how thoroughly he appreciated the doctrines of the New Church. It would not be easy, I think, to find a more full acknowledgment, or forcible presentation of the great central doctrine of the New Church — the doctrine of the supreme and sole divinity of the Lord Jesus Christ — than is to be found in Part IV (Chaps. v. and vi.) of his last great work "The Fourth Gospel the Heart of Christ." Besides, in a letter to a friend, written several years before his death, he says: "I have read Swedenborg with much profit; and although I could not be called a 'full receiver,' the central doctrines of the New Church are my daily bread." And some years earlier (March 1865) he said in the *Monthly Religious Magazine*, of which he was one of the editors: "Swedenborg's essential system has a unity of its own, and an organic connection with Christianity, such as avouches itself the genuine development of the Christian system. His cosmology, his theology, and his pneumatology are the Christian revelation breaking into more full and rational light from the seals of the letter which had kept and preserved it." And during one of his visits to me, at a time still earlier, we were conversing one day about the heavenly doctrines; and finding how cordially he agreed with me, I at last said, "Well, Mr. Sears, what doctrine, or doctrines, revealed through Swedenborg do you object to, or disbelieve?" After a few moments of silence, as if he were engaged in deep thought and meant to speak the exact truth (as, indeed, I think he always aimed to do) he said in a subdued tone, and somewhat slowly, as if weighing every word, "Well, I don't think I object to, or disbelieve any doctrine that Swedenborg teaches; but there are some things in his *Memorabilia* which I doubt about,—nay, which I do not believe."

I could adduce much more evidence in proof of the mistake in the criticism here referred to, but think it is unnecessary.

B. F. Barrett.

SWEDENBORG STUDIES.

THE CHURCHES AND THEIR HEAVENS.

THE accounts given by Swedenborg of the churches or dispensations which have existed down to the present time, do not always agree, when taken from his various works and brought together; and, although there are many who have looked into the matter, and have found out that all the statements are harmonious, it may be well to go into the subject with some care, in order that, if the conclusions herein reached, are correct, they may stand for reference.

As to the apparent difficulty, it may be enough to say that the work on the "Last Judgment" (n. 46) reckons three judgments, each terminating a dispensation, that the "Apocalypse Explained" (n. 948) speaks of five churches, and that the "True Christian Religion" (nos. 760 and 786) and the "Coronis" (n. 36) speak of four. It is unnecessary to quote these paragraphs, and sufficient to summarize their teaching, which may be done by naming the churches reckoned in each of these works. Thus we have,—

I. 1. Most Ancient. 2. Ancient. 3. Christian.

II. 1. Most Ancient. 2. Ancient. 3. Israelitish. 4. Christian.

III. 1. Most Ancient. 2. Ancient. 3. Hebrew. 4. Israelitish. 5. Christian.

The first is sometimes called the "Adamic," and the second, the "Noahtic"; but the terms "Ancient" and "Most Ancient," though only relatively definite, are sufficiently so, and are in more general use. The classical names of the Ages are also sometimes used, especially in some *Memorabilia* which recount visits to the heavenly realms of the Most Ancient or Golden-Age people, and the rest; but we need now to consider only the terms which, for convenience, we have joined with numerals.

Let us notice that the Most Ancient Church is always spoken of as first of all, and the Christian Church as last

before the present New Christian Age; so that in harmonizing the statements as to the churches, these two may be set aside as needing no explanation. We are left, then, with I., 2, II., 2, 3, and III., 2, 3, 4; and, as the whole question must lie here, we proceed to inquire whether there be any real discrepancy between Swedenborg's statements as to these churches.

Here, to be sure, there is much variance; for, while the work on the "Last Judgment" speaks of but one judgment between the one signified by the Flood, which consummated the Most Ancient Church, and the one Swedenborg himself witnessed, and which was prophetically described by our Lord in the Gospels and the Apocalypse, that one, namely, executed by our Lord in connection with his first Advent, we read distinctly in A. C., nos. 1285 and 1327, that there were *three* Ancient Churches; and we read in several places of the judgments signified by the destruction of Sodom and Gomorrah, and by the destruction of the Egyptians in the Red Sea. The appearance then is, that in the "Last Judgment" Swedenborg omitted to speak of two judgments; and that in the "True Christian Religion" and "Coronis" he omitted to speak of one, but that this is only an appearance we would now show.

If we turn to any passage in which this plurality of Ancient Churches is indicated, we shall find that, in reality, only phases of the Ancient Church are referred to, and that the phases were local, and that the judgments which terminated them were local or partial, and not general judgments. The Hebrew Church, or the church named from Eber, was not a Catholic Church; it did not extend like the Ancient or Most Ancient to all quarters, but was located in "Syria, Mesopotamia, and among the peoples of Canaan;" it was distinguished by a peculiarity, namely, the use of animal sacrifices, rather than by the marks of a new dispensation; and it came and went upon the surface and within the limits of the Ancient Church.

The Israelitish, or Jewish Church, was of the same sort. It was established in Canaan, after the Exodus, and flourished

there for a brief time. It was not Catholic; it was not actually a church, being only a representative of one; it was only the last stage of the Ancient Church.

Thus we see the difficulty vanish the moment we look at it closely. A still closer look would show us that the other great churches had their stages and divisions. Indeed, every New-Churchman knows that the genealogies of Genesis describe stages and successions of religious decline.

We would not go farther into this now, than to call attention to the fact that, by a careful look at Swedenborg's language in regard to these phases of the Ancient Church, and by a careful use of English on the part of our translators, the difficulty in understanding this point may be greatly diminished. Look, for instance, at A. C., n. 4680,—that precious number which tells us how there may be a difference as to doctrinals, but unity of the Church. Here we read of the decline of the Ancient Church towards idolatry; and we read, that "when this church was laid waste, a certain new one was begun from Eber, which was called the Hebrew Church, . . . but this also became idolatrous." The Latin here is not easily rendered. The phrase, *nova quædam incepta fuit ab Ebero*, does not mean exactly "a certain new church commenced from Eber," as our translators have put it. "It was begun somewhat anew from Eber," might do; but the indefiniteness, the lack of distinct declaration that a New Dispensation took place, should not be lost in the translation.

The same number speaks of the Israelitish Church, but here again using language in a guarded manner. "At length it pleased the Lord to establish a renewal of the Church among the descendants of Abraham from Jacob." Here, again, we have a nice expression in Latin difficult to translate, but worthy of close attention. The language is *novum ecclesiæ*, which our translators have faultily rendered "a new principle of a Church." Suffice it to point out that Swedenborg meant to use terms which indicated mere temporary renewals of the Ancient Church, and nothing more.

Let us now look a moment at another passage, at the one

which seems to indicate five equal Churches. We refer to A. E., n. 948. The translation now reads, "There have been several Churches in our earth, one after another. There was the Most Ancient, which was before the Flood; there was the Ancient, which was after the Flood; then the Hebrew, and afterwards the Israelitish; after this was the Christian, and now commences the New Church." The Latin, so far as need be quoted, is *fuit Antiqua quæ post diluvium, tum Hebræa et dein Israelitica*. This, it will be noticed, draws a line between the Most Ancient and Ancient, namely, the Flood; but does not do so with the Hebrew and Israelitish, thus showing their subordinate character. (We suppose that *tum* must be an error of the printer for *tunc*).

The Israelitish is so fully described in the Word, and differs so much from the genuine Ancient, that Swedenborg often preferred to speak of this as a third church, and did so in the passages cited, and also in A. C., n. 10355, but he fully indicates its true character. It was a merely local church, or, rather, only the semblance of one.

To this, perhaps, we ought to add that, when the churches were terminated by judgments, their heavens, which had been forming, were completed. With every change, a new genius of religious life came in; and thus, however good people of two churches might be, since they were of a different genius, they did not go to the same heaven. Thus there were as many heavens as churches, and the difference between them may be seen described in C. L., nos. 75 to 82, and Cor., nos. 37 and 44. But, moreover, in every Dispensation, there are those who attain respectively to natural, spiritual, and celestial good, so that there are three heavens to every church (A. R., n. 876), and these are sometimes seen as expanses one above another. Again, the greater divisions, the heavens of the churches, are sometimes so seen, in which case the Christian appears below the others (A. R., nos. 612, 876), and this because of difference in genius (H. D., n. 4), rather than of religion, for they all acknowledge the Lord as the God of heaven and earth. (A. R., n. 617.) We do not think of the heavens wisely, if

we think first of space or geographical position. We get at the right idea by thinking of their essential characteristics, and then we see how they would look if brought into view.

HIS STATEMENT AS TO THE HEIGHT OF THE ATMOSPHERE.

It has lately been suggested that Swedenborg did not know the height of the atmosphere, and that a statement on this point made by him in A. R., n. 907, is incorrect. We understand that Swedenborg was not liable to error in any point of natural science, on which his knowledge of spiritual facts, and their relation with natural facts, would throw light; but that in matters to be ascertained by calculation and experiment, he was, like all other men, only so wise as his own investigations, and those made by others, rendered him.

He speaks but once, so far as we know, as to the height of the atmosphere, though the missing portion of "Apocalypse Explained" was supplied by its publishers from the "Apocalypse Revealed," so that A. R., n. 907, is found in A. E., n. 1316. He was speaking of the height of the Holy City, which is said in Rev. xxi. 16 to be equal to its length and breath, that is, to twelve thousand *stadia*, commonly called furlongs. A *stadium*, which is the same word in Greek, was taken from the foot-race course at Olympia, and measured about fifty feet less than a furlong. It is generally rendered by the word "furlong," and is reckoned as about one-eighth of a mile. Thus twelve thousand furlongs would be equal to about fifteen hundred miles.

After giving the lucid explanation of the length, breadth, and height, and their equality, which may be found in the number cited, to show that a literal idea should not be taken from the words, he added the remark that the height of twelve thousand furlongs would "ascend immeasurably above the clouds, yea, above the ærial atmosphere, the height of which does not exceed thirty furlongs." The two closing words are expressed, in the original edition, by "30 *stadia*."

It will be noticed that, printed in this way, there is room for a typographical error in the omission of a zero, but that, had the auther written *trecenta*, it could not easily have been

mistaken for *triginta*. If the numeral had been written, we should then have been debarred from making the suggestion that "30" is merely a printer's error for "300," as we believe it to be; but, in any case, we can entertain no doubt that Swedenborg knew something about the height of the atmosphere, because others knew it in his day. De la Hire, who is credited with making very accurate computations on this point, died in 1718, forty-five years before Swedenborg wrote this number; and Kepler lived, and wrote his treatises, and died fifty years before Swedenborg was born. De la Hire's computations placed the height of the atmosphere at from forty to fifty miles. More recent investigation has made the height about forty miles.

It will be seen at once that while "30 *stadia*" equal less than four miles, if the number be changed by the addition of a zero, it will raise the measurement to nearly forty miles, or to about what was well known to scientists in Swedenborg's day to be the result of careful computation. Versed in all science, as Swedenborg was, having published treatises on such subjects as the calculation of longitude, it is inconceivable that he was totally ignorant on this point, and thus the change in the Rotch translation from "30" to "300" seems wholly justifiable. Of course the remark that twelve thousand furlongs, or fifteen hundred miles, would still "ascend immeasurably above the ærial atmosphere" is still true, with this change, and remains equally emphatic.

With this suggestion, we favor changing 30 to 300 in all editions, and so we cannot quite agree with the change made in the recent reprint of the Latin, which put *triginta* in place of the original "30."

In his recent pamphlet entitled "Faith and Freedom," Dr. R. L. Tafel gives a different explanation, by suggesting that by a *stadium*, Swedenborg means about three furlongs, and that by thirty *stadia* he means eleven to twelve miles. Dr. Tafel says: —

"It is true that a Greek *stadium* is now generally considered as the equivalent of a furlong; but the question is, How was it regarded at Swedenborg's time; and how did he regard it? Wahl,

in his excellent '*Clavis Novi Testamenti Philologica*,' says, 'a *stadium* is a longitudinal measure of 600 Greek paces, or 125 Roman paces'; and in Dalin's Swedish Dictionary it is described as 'a longitudinal measure of 625 paces.' Considering the dimension of a pace as 3 3-10 feet, the 30 *stadia* in the one case make 11 1-4 miles, and in the other, nearly 12 miles. That the Greek *stadion* was formerly regarded as a larger measure than a furlong, is evident also from the fact that the *kilometre* (1000 meters or large paces) is called by the modern Greeks a *stadion*."

We have been unable in any Lexicon, or other book of reference, to verify this declaration that the *stadium* was equal to "600 Greek paces, or 125 Roman paces." All the authorities we have consulted, place the *stadium*, as before remarked, at 600 Greek feet, or 625 Roman feet, or 125 Roman paces, or 606 3-4 English feet. The paces of Greece and Rome were slightly different, and were compared as 24 to 25,—the Roman being a little longer. That they could compare, as Dr. Tafel supposes, as 24 to 5, is impossible.

THE FRAGMENT CONCERNING MIRACLES.

In our leading article, which we were very glad to receive from one whose duties do not permit him to be a frequent contributor, our readers will notice a reference to a fragment on miracles, the original Latin of which fragment had been recently received. We give the Latin for the benefit of those of our readers who will appreciate it, only adding that a translation may also be found in Tafel's Documents, Vol. II. pp. 760, where it is spoken of as an addition to T. C. R., n. 695. The Latin will be published in a volume prepared by Mr. Worcester, the issue of which we await with much interest.

"Quod autem omnia quae spectantur in Natura, in tribus ejus regnis, fiant ex influxu mundi spiritualis in naturalem, et in se sunt mirabilia, quae propter suetos aspectus et perennes recursus non ut miracula reputantur. At sciant quod miracula quae memorantur in Verbo similiter per influxum ex priori illo mundo in posteriorem hunc facta sint; et quod facta sint per illationem talium quae in spirituali mundo sunt, in correspondentia in

naturali; sicut quod manna super castra filiorum Israelis quovis mane [descenderet], defluentia ex pane in caelo, in Naturae receptacula illata; similiter panis et pisces in corbes apostolorum, quae tot millibus hominum distribuebant; tum vinum e caelo in aquas in hydris in nuptiis ubi erat Dominus; et quod ficus arefacta sit, per quod non ei amplius sit influxus spiritualis alimenti, qui ex radice nutriebat illam; similiter in reliquis: et quod sic miracula non secundum insanias quorundam eruditorum hodie, ex causis conquisitis e Natura, facta sint. Quare illa sunt omnipotentiae Divinae secundum ordinem influxus mundi spiritualis in naturalem, duntaxat cum hac differentia, quod illa quae actualiter existunt in mundo spirituali actualiter illata sint talibus quae in mundo naturali correspondent; quod ita sit et fieri possit, est omnipotentiae Divinae quae intelligitur per "digitum Dei," ex quo Dominus sua miracula produxit.

"The love of life and the fear of death with the wicked, originate in principles which are diametrically opposite. The love of life with them is the natural form of self-love, and the fear of death is the fear of what is opposed to self-love: it is the fear of the Lord, or of goodness itself. Therefore, as a man by regeneration removes the love of self, and all its derivatives, he in fact undergoes, during his union with the body, the very death which the unregenerate dread. All his affections actually die unto self, and are then filled with life from the Lord; the process in the change of every affection being analogous to the separation of soul and body. Hence the idea of death in his mind is changed into that of birth, for when that which is from self dies, what is from the Lord is born; and he views death as spirits do, who see it from the other side of the grave. What in our sight is death, in theirs is birth. When we mourn the departure, they rejoice at the birth of a new companion. Instead of the corruption of the body, they see the resurrection of the soul. Instead of the termination of life, they see the commencement of an endless existence. And so far as our minds are spiritual, we shall see things in a similar manner."—*Thomas Worcester, D.D.*

BOOK NOTICES.

EMANUEL SWEDENBORG: THE MAN AND HIS WORKS. By EDMUND SWIFT, JR. London: James Speirs. 1883. pp. 218.

MANY biographies of Swedenborg have been written, and each of them has its quality. At first, as in Hobart's, there was at hand only the means of producing an account of the man's public career. Then, with Wilkinson, came a skilful attempt to give him his place among philosophers. White, in his earlier work, made a book which has, even till now, best answered the purpose of the general reader; though we have never been able to like its tendency to idolize Swedenborg. But White, in the larger biography, which followed his change of views and acceptance of spiritism, ran to the other extreme, and put detraction in place of flattery.

In Mr. Swift's book, we have an essay which exactly meets the popular demand for a Life of Swedenborg. New comers among us are very apt to suppose that we are a sect founded by Swedenborg, and they wish to know who he was; or, if they have a larger and juster view of his relation to us, they still ask for some summary account of him and his works. Precisely in the manner to meet this want, Mr. Swift has given us a small, succinct, comprehensive story of "the man and his works." To New-Church people, who have the Tafel Documents, it will give no information; but it will be very useful to them as a book to lend or give away. Its utter fairness will charm, and its accuracy will leave lasting impressions.

It is, perhaps, unnecessary to compare it with the biography by Mr. Benjamin Worcester, now in press; but it may be well to say that they are wholly unlike, and yet nicely complementary. Mr. Worcester's is rather a book for our people, while Mr. Swift's is for the general public. Mr. Worcester's will exhibit the man in respect to his spiritual development and power, while Mr. Swift's simply, but with singular clearness, tells what he was as a scholar and an author.

A NEW THEORY OF THE ORIGIN OF SPECIES. By BENJAMIN G. FERRIS. New York: Fowler & Wells. 1883. pp. 278.

WE have here a valuable presentation of a theory of the origin of species, which has yet, except among New-Church people, scarcely

any receivers, but which stands clear of all the objections to which the old theory of creation by immediate acts was liable on the one hand, and of those which are easily urged against the material hypothesis of Darwin and Huxley. Mr. Ferris has gone about his work very modestly, taking up the theories of the material philosophers with fairness, and showing skill in exposing their demands upon credulity against reason. At the same time he leads the way in the reader's mind to the theory which he himself would profound, and which is, in brief,—

"That at each step in the creation of species, a prior living organism is used by the Creator as an *ovum* or *matrix* to produce a new species, without the aid of the ordinary paternity required in reproduction; and, precisely in the same way, that the lowest animal was produced by creative influx into a *matrix* of crude, earthly materials."

This we understand to be the rational and reverent idea of evolution, which is to supersede at once the old idea of instantaneous creation from nothing, and the recent idea of creation evolving itself blindly, yet with infinite power out of matter which was never created. Mr. Ferris's book is not a final one, but it enters the wedge in a way likely to do much good; and we commend it to all, and especially to those who, compelled by every science to abandon the ideas of the past, yet hestitate to plunge into the materialistic and irrational infidelity of modern scientists.

THE THEORIES OF DARWIN AND THEIR RELATION TO PHILOSOPHY, RELIGION AND MORALITY. By RUDOLF SCHMID. Chicago: Jansen, McClurg & Co. 1883. pp. 410.

THIS work may be further described by saying that it was originally written in German by the President of the Theological Seminary at Schoenthal, Wurtemburg, and has been translated by G. A. Zimmermann, Ph.D. An Introduction by the Duke of Argyle adds value to the work. Dr. Schmid makes a much more thorough investigation of Darwinianism than has been done by any other, following it into all his ramifications, and bringing to view fairly and patiently some one hundred and fifty writers from Agassiz to Zollner. He gives a history of the Darwinian theories, draws out their logical consequences in respect to Philosophy, Religion and Morality, and concludes with a careful discussion of Creation, Redemption and Resurrection, from the point of view of a sincere Christian.

It is much to say of such a writer that he is never angry, though Evolutionists often are, and always humble, as they seldom are. The reader thus goes calmly through the whole discussion, slightly hindered, but seldom annoyed by the necessary defects of a translation, and with growing respect for the judicial power of the author.

Dr. Schmid has not a full idea of the meaning of Genesis I, but he well states what he believes in regard to it, and a deeper insight into the meaning of the record, would only strengthen, and not annul, his argument. While, therefore, his conclusions are not as luminous as Ferris's, his breadth of view and thoroughness of criticism are immensely greater, and his book should have the widest circulation. A masterpiece of calm investigation, free from all prejudice or bigotry, it reaches its conclusions by a method at once noble and final.

Quintus Claudius: A Romance of Imperial Rome. By Ernest Eckstein. 2 Vols. pp. 313 and 303. New York: W. S. Gottsberger. 1882.

These neat volumes contain a story first published in German. It is written in that style which Ebers has cultivated so successfully. The place is Rome; the time, that of Domitian at the end of the first century. The very careful study of historical data, is evident from the notes at the foot of nearly every page. The author attempted the difficult task of presenting in a single story the whole life of Rome, the intrigues of that day which compassed the overthow of Domitian, and the deep fervor and terrible trials of the Christians in the last of the general persecutions. The court, the army, the amphitheatre, the catacombs, the evil and the good of Roman manhood and womanhood,—all are here. And the work is done with power and success. It is a book for every Christian and for every student, a book of lasting value, bringing more than one nation under obligation to its author.

Alexander Hamilton. By Henry Cabot Lodge. Boston: Houghton, Mifflin & Co. 1882. pp. 298.

This is considered by some, the best of the series of Lives of American Statesmen; but where all are so good, it is difficult to choose. Hamilton was so extraordinary a genius, and so little is know of his origin, that among the great men of our revolutionary epoch, he seems like a meteor, coming out of the unknown,

and soon vanishing, to leave behind it only the memory of its splendor. But he was more than this, since the constitutional basis of our Union, bears and will always bear, the marks of his wisdom, while his services in war and peace were such as to lead many to place his name next that of Washington.

Mr. Lodge has written calmly, has concealed nothing, and has given us just the book we would urge our readers to study.

POEMS. By ERNEST WARBURTON SHURTLEFF. Boston: A. Williams & Co. 1883. pp. 141.

THIS tasteful little volume contains some twenty or more brief poems, and as many sonnets. As the productions of a young man who has not reached his majority, they give indication of marked poetical gifts, and their character is far above that of much of the poetry of the day. For they are the songs of one who loves Nature, and who sees everywhere evidences of the presence of God. "Old-fashioned poetry, but choicely good," we can say with Izaak Walton. There is no resort to alliteration and none to sensualism. If not always strictly accurate in form, it is nearly always perfect in idealization. To induce our readers to seek for the volume, we subjoin a single bit:—

"I found a plant in the chilly night,
It pierced me with its thorn.
I cried "It is a worthless weed!"
But lo! when broke the morn,
I found it bore a blossom sweet,
That opened with the day:
Then was I glad that in the gloom,
I cast it not away.
Ah! even in these lives of ours,
The plant that bears the thorn,
And wounds us in the night, will bloom
With gladness in the morn!"

THE NEW-CHURCH REVIEW. Published Quarterly. January, 1883.

THE fourth number of this new periodical contains an article on the "Conservatism of the Church," in which criticism is made on the little book, "Our Society;" a translation of an article on the Brain, by Signor Scocia; a careful examination of Wilford Hall's "Evolution of Sound;" three Book Notices, and five "Notes" on Association meetings. We were glad to read the article on Sound, though we had come to regard the assertions of Mr. Hall very lightly.

Sonnets and Short Poems. By John Bragg.

This neat volume, privately printed, contains several poems of Mr. Bragg which we had seen, and some which we read here for the first time. We thank him for sending it over to us, and would express the hope that the author may continue to exercise his gift of poesy.

The New-Church Magazine has begun to print "Letters on America," by the Rev. R. R. Rodgers, whose presence among us last year was greatly enjoyed. We began to be a little disappointed when he said in the first letter, on New York, "the Americans are not eminent for originality, but in everything they are borrowers and imitators;" but our spirits rose again as we read a little further on, "they are pre-eminent in time, money, and labor-saving invention." Thank you, brother, for the compliment,— the latter one we mean.

The Children's New-Church Magazine for 1882. Boston: Mass. New-Church Union. pp. 384. $1.25.

We are glad to see this Magazine in its neat annual volume, and to commend it to be placed in Sunday-school libraries and on the tables at home. Pure in its tone, sober without melancholy, and joyful without nonsense, it has a large place to fill, and does fill it. While we suppose that the absence of illustrations, which its low price does not admit of, may limit its ability to compete with other juvenile publications, yet its claim, especially upon New-Church parents, is such as should warrant its continuance and development.

Law Reform and the Future of the Legal Profession. By C. C. Bonney.

In an address before the Illinois Bar Association, President Bonney touched upon the responsibilities of the profession, suggested several important measures, which, if carried out, would greatly diminish the delay and expense of litigation, and alluded with earnestness to the need of the study and observance of the ethics of the profession. The address, in a neat pamphlet, may be had from the Chicago Legal News Company.

THE NEW CHURCH.

The Philadelphia First Society.

PHILADELPHIA has long been an important place for New-Church work, and it is fitting that she should have the first edifice erected by our people, which may be compared with the best churches of the land. Comfortable and respectable our buildings are; sometimes, in small towns, as good as any; but the event of March 11th consecrated for us the best building yet erected by our people.

It may not be known to all our readers that, in Philadelphia, a century ago, lacking one year, the first public explanation of our doctrines ever attempted on our side of the Atlantic, was made by Mr. James Glen, who delivered some lectures on Correspondences without visible result. But some books which arrived for him, after his departure from the city, came into circulation, and in 1788 the "True Christian Religion," the first of Swedenborg's works to be printed in this country, was issued in that city. Benjamin Franklin's name appeared in the list of subscribers. A Philadelphian, Mr. Schlatter, followed up the work by publishing, at his own expense, soon after, editions of several works, including those concerning the Lord, the Sacred Scripture, and Life.

The first actual religious society seems to have been formed in 1815, so that Philadelphia yields the palm to Baltimore and Cincinnati in this respect; and the members appear to have been persons of such marked ability and energy, as to give the society a standing of note from the start. They called their organization "The American Society for disseminating the Doctrines of the New-Jerusalem Church." Their president, J. W. Condy, was a distinguished lawyer, who had been a "receiver" since 1797; their vice-president was Schlatter, the merchant, who always put a book or two into the packages of goods sent from his store to all parts of the country; their treasurer, Daniel Thun, was also a merchant; their secretary, William Kneass, an engraver at the Mint; their corresponding secretary, Condy Raguet, was a man of ability, and was sometime minister to Brazil. M. M. Carll, who had been a teacher, was their minister.

They began to build a church, the corner-stone of which was laid

June 6, 1816. The building was dedicated in the following year, and the first General Convention met there in May, 1817. This active society also published a liturgy, a book of hymns, and a quarterly magazine.

A second society was formed in Philadelphia in 1822, under the leadership of Rev. M. B. Roche, who resigned his rectorship of an Episcopalian Society for this purpose.

In 1825, disaster seems to have come to the First Society, which sold its church. Both organizations, however, continued in existence, but in 1835 the services of the First were suspended for a time, and Mr. Carll went to Massachusetts. But its services were resumed, and the two societies continued to work together, till the Second was united with the First a few years ago.

A church was erected in 1854, in which services have been held till it proved too small for the congregation, and now a new step has been taken.

The new church is located at the corner of Twenty-Second and Chestnut Streets, and is so constructed that the main building fronts on one street, and the chapel on the other, leaving an open lawn on the corner. The building material is Newark brown stone, and the roofs are covered with red tiles. It is said that everything is genuine. The Gothic architecture is truly so; a stone arch over the porch is described by a newspaper as "the only genuine groined arch in Philadelphia." The interior is finished in rich woods, cherry predominating. We have heard the organ described as very fine. The chapel, which is reached by a cloister, contains above a Sunday-school room, and below other rooms, including a pastor's room and ladies' parlor. One room, to be kept open daily, is the headquarters of the American New-Church Tract and Publication Society, which does a large work in distributing tracts, and has also joined with the Iungerich Trustees in distributing books to the clergy.

The cost of the land and buildings was about $200,000, and we rejoice to learn that there is no mortgage upon the property.

From a friend who was present at the dedicatory exercises, we learn that they were deeply interesting and impressive. About eleven hundred persons were in attendance. He tells us that from the honored pastor, Rev. Chauncey Giles, down to the most youthful member, there seemed to be no feeling of pride, but only of entire thankfulness. The morning sermon was delivered by Rev. James Reed, of Boston. Rev. Messrs. Tafel, of Philadelphia,

Parmelee, of Wilmington, Del., Mann, of Orange, N. J., Seward, of New York, and Warren of Boston, also had part in the services. A *Te Dominum*, written by W. W. Gilchrist, and dedicated to the First Society, formed a prominent part of the musical exercises.

We hope and believe that a bright future will follow these worthy efforts of our brethren in Philadelphia, and we hope the time is not far distant when our people will have the opportunity to hold a general meeting in this grand temple, dedicated to the worship of the Lord God the Saviour.

Preaching the Doctrines.

THE remark frequently heard from people of all connections, "that was a good Orthodox sermon" and so forth, the adjective always representing the denomination to which the speaker belongs, does not need to be considered at any length, because the speaker may or may not be capable of forming a good judgment. No one of our ministers, however, would hear one say of his production, "it was a good Unitarian sermon," without being led carefully to consider whether or not it was so vague in its references to the Lord as to leave room for misapprehension.

But the remark was lately put into a form which was so indicative of correct judgment that it was felt to have great weight. The person speaking was a member of the Congregational Church, but had been led at various times to join in public worship with our people. The remark was, "I have listened to sermons from several of your ministers, but from only one of them have I learned what the New Church believes." Further conversation led to the impression that when such a person in attending our services was addressed in a general way in reference to the importance of a good life, the same ideas came into mind, as when attending worship in the Congregational Church.

Now the truths of the New Age lead the way to a goodness more interior and more full of blessedness than other truths, and superior to the goodness to which a person can attain in spite of the falsities which elsewhere may be preached to him. The relation which may be formed between him and the Lord, as presented to him in the preaching proper to the New Church is immeasurably more intimate and soul-satisfying than that which is presented by the old theology. And so with other doctrines.

This would be made clear if the sermon presented the contrast,

but it is not the office of a sermon to treat subjects in their purely intellectual aspect, but in a religious way, in their relation to the life. But it seems to us evident that there must be distinct New-Church teaching in every sermon as a means to leading to genuine good. As there is no text which the light of the new theology does not illumine, so to preach upon it without letting new light from it into the hearer's mind, and pointing the way to a new good, is to lose a precious opportunity.

Is there such a custom among us that the remark adverted to has any basis of truth? Are the non-instructive New-Church ministers, and those who convey distinct ideas of our doctrines in the proportion, as the critic suggested, of five to one, or even, making allowance for any lack of discrimination, as two to one? It is easy to see what the result must be, unless by careful instruction through lectures and otherwise the want is supplied. But the delivery of doctrinal lectures in our societies is exceptional, while the attendance at adult classes in the Sunday-school is not as large as that at public worship.

The probable result of this, in the course of time, would be a decline of comprehension of the doctrines, and an increasing ignorance of their distinctness from the old theology, with a growing tendency to ignore their claims. If this should go on, and the same minister, giving little or no instruction in his sermons, should continue in one place for some years, the society would lose its energy; its membership, representing those who openly espoused the doctrines, would not increase, but would gradually diminish; and the younger generation would seem to have less New-Church truth in their lives than their predecessors, progress would seem to be retarded, and the extinguishment of the society might be threatened.

If such a state of things should arise, it is evident that mere exhortation would fail, and that nothing would effect a revival like careful instruction in the doctrines. In proportion as this were faithfully attended to, interest would revive, the young who might have strayed would return, a true zeal would appear, and the society would gain new members and larger influence.

Whether there be any ground for believing that the young are not learning the truths of the New Age, and whether there be any unintentional failing among our ministers in this respect we cannot say, positively, but we feel that there must be some ground for the remark of the critic, and we have called attention to the subject, as one of immense importance.

When Persecuted.

THE report that the Boston Monday Lecturer had carried round the world his slander of Swedenborg, which was refuted at the time it was uttered, is a little trying to the patience. Misrepresentations by the same orator against others have been met by Universalists, Unitarians, Spiritualists, and lately by Methodists, Baptists, and even Congregationalists, with forcible counter-thrusts, while scientists of every sort declare that his "facts" are worthless. It is, therefore, a temptation to add our voice to the hue and cry; but, so long as revenge would be voiced, we feel constrained to let the thoughts wait for utterance. Nor can we claim credit for this, since it is not done easily. We do not know how other New-Churchmen find it, but the discipline of bearing false accusation is with some severe and continuous.

Very lately, a minister of another faith has been saying that Swedenborg's published works were well enough, but his "Spiritual Diary" no one dared publish. The answer we could make to a friend who had been approached in this way, that it had been published forty years ago in its original Latin, had only waited for a translator, and was now appearing in English, was accepted, but the sting of false accusation still rankles.

Very lately, an old member of our Church reported that she had been told that, as "Swedenborgians" did not believe in regeneration, they could have no hope of heaven. And this in a community where the need of regeneration had been preached from a New-Church pulpit fifty years!

It is enough to say that misrepresentation, done either in carelessness or in invidiousness, or in both, is inevitable in all new movements; that the person, minister or layman, who can go only so far as popularity will accompany him, cannot enter into this work; and that the remedy for the evil of false accusation, to which we are so much subjected, is not counter-accusation, but a life of peaceful depth and sincerity. When Mr. Cook could pointedly separate between our people, and what he believed to be their doctrine, this was something; when he can learn to judge a tree by its fruits, all will have been gained, so far as he is concerned.

But good fruits are not produced without care. The utmost humility before the Lord, must lead to the utmost consecration of every power. We therefore hear with grief of any reluctance to

join with other Christians in works of benevolence, of any exclusiveness which excuses itself from bearing the common burdens of Christianity, of any acceptance of misrepresentation as a reason for not letting our light shine everywhere; for such errors postpone the day when persecution will cease.

An Unusual Occasion.

On one of the brightest mornings of the past winter, when the sun shone with the peculiar power it has after a fall of snow has cleared the air, we attended the funeral of an aged and devout woman, whose departure had followed so gradual a decline of strength, that her decease caused no shock to her relatives, and brought together a company of persons whose faces were without melancholy.

The reading from the Scriptures showed the power of life over death, the unceasing care of the Lord, the sweet triumphs of a repentant life, and the blessedness of heaven.

The address described the gift of life from him who is the source of it, the wonderful adaption of the earthly body to do for a time the bidding of the mind, the gradual outgrowing of the body by the truly-developed soul, the world of spirit, the peaceful transition through sleep, the future life of increased usefulness, if the love of use should have been formed, and the necessity of establishing within the soul the love of heavenly works, or otherwise the soul could find no rest in heaven. There was then some reference to the deceased friend and to her love of good deeds, and the conclusion was reached that she was one in whose departure her friends would find little cause for mourning, and much for rejoicing.

The prayer, by which the services were brought to a close, began with thanksgiving for the beauty of the day, which seemed to typify the radiance of heaven, then proceeded with acknowledgments of the Lord's loving care, and especially of his provision by which the souls of his children left at last their earthly bodies and dwelt with him on high. The manner in which the Lord had cared for this friend was tenderly confessed, and full trustfulness as to the future upon which she had now entered was expressed. With petitions that the hearts of those present might be touched and chastened by this event, and that all might come to realize through regeneration the heavenly blessings, the prayer closed.

We have not yet spoken of anything unusual in this service. It lay in the fact that the three parts of it were contributed by three

ministers who were respectively a New-Churchman, a conservative Unitarian, and a Methodist, all happy in acting together, but with no previous knowledge that the three were to take part.

The Massachusetts Sabbath-School Conference.

The pleasant meeting in Boston, February 22d, accomplished something for the important work it had in hand. The subject of books and materials for teachers was carefully reported upon, and steps were taken to provide objects from Palestine which would aid in presenting the topics of Bible lessons objectively. A list of books for libraries, the result of careful examination, was presented. A wisely-written report on the need of disclosing the spiritual meaning in some degree in connection with the study of the letter, was introduced, and had an effect to awaken a discussion. An address, which we hope to print, on the portions of Palestine given to the tribes of Israel, and the representation of the natural features of each, in connection with that of the tribes themselves, was a very suitable and highly valuable essay.

The only criticism which we can make of the day is, that it was not fully a Conference. Scarcely any but ministers made remarks, and these were general in their character. Of the scores of teachers present, not one found opportunity to raise a question as to his difficulties, and the morning's eager expectation of aid to be received, was not fully met. This want can be supplied in this, and all similar cases, by having an hour of conference, during which the teachers of the specific divisions of the schools gather in groups for informal and free consultation. There would still be room for the general reports, and if the time of discussion should be lessened, no great loss would be incurred.

Our English Brethren in Debate.

We referred in our February number to a pamphlet containing views uttered at a meeting among our brethren in Manchester, at which the views of Dr. R. L. Tafel, of London, were criticised. As might be expected, Dr. Tafel has replied, in a pamphlet of ninety-one pages, considering six aspects of the opposition to him, and discussing them with much skill. Though occasionally contentious, his argument will command much respect and will increase his reputation. He is so manifestly in the right in pleading for a distinctive ministry, and for an acceptance of the Lord's Second Advent through the unfolding of the spiritual meaning of

the Word, that we hope no needless fears of priestcraft, and no slight variations in the understanding of terms will be suffered to prolong the discussion, or lessen brotherly regard.

Valuable Forthcoming Index.

We are glad to report that, in connection with his editing of the *Apocalypsis Explicata* for issue in Latin, Rev. S. H. Worcester has undertaken to prepare a thorough Index. The only one we now have of that work, was prepared many years ago by J. A. Tulk, and is good in its way, but will not compare with the new one for completeness. Mr. Tulk's references were to the numbers of paragraphs alone, and these sometimes cover ten pages, making the search for the needed line laborious; but the Worcester Index uses further divisions, according to the length of the paragraph, so that the eye can always fall at once within a few lines of its object. The use of the exact language of the text, is also a benefit. An index of Scripture references will be added. The publication of this work, as soon as it is ready, will be appreciated in the Church.

A New Sunday-School Manual.

We have looked at a printed specimen of this new work with much interest, and have been led to believe that the Church will be ready to receive it with gratitude, and will use it with benefit. We do not see why its use should not be very wide.

The Publication of Tracts.

We have lately read with much interest the report of the American N. C. Tract and Publication Society, which seems to be remarkable in this respect: that it pays no salaries to its officers and so sends the donor's money forth at once in useful literature. The number of tracts distributed during the year 1882 was 160,226. We observe with concern that the contributions received are neither large nor general. We can see no reason why, if this work can be done so well in Philadelphia, the people north and west should not contribute freely. Let them send what they can, at once, to Geo. Burnham, Treasurer, 500 N. Broad St., Philadelphia.

In saying this for one organization, we do not for one moment mean to exalt it at the expense of any other. Let all work. Let all choose their channels of contribution. But let not the tract cause be neglected by anyone.

THE RELIGIOUS WORLD.

A Noteworthy Address.

An address on "The Proper Method of Presenting from the Pulpit the Doctrine of Future Punishment," was delivered in November last, by Rev. William Codville, before the Pittsburgh Conference of Baptist Ministers, and was spoken of by the correspondent of the *National Baptist* as a better presentation of the subject than he had ever heard. We present a few extracts which our readers will find of special interest: —

"The difference between the natural world and the spiritual, requires that hell shall be presented more as a *state* than as a place. And this, because in the spiritual world, state of life is everything; while the surroundings there are but the mirror by which is reflected the internal life of both angels and devils. This, to a certain extent, is true even here; for the company one keeps, the books he reads, and the pictures that grace the walls of his home, largely reflect the character of his internal life. In the spiritual world, where the correspondence between internals and externals is complete, absolutely nothing is wanting. So true is this, that even the terms used in Scripture, to designate the future lot of both the righteous and wicked, *have reference to place only as the correspondents to state.* Thus the Hebrew *shamayim*, or heaven, from *shama*, 'to be high or elevated,' denotes a lofty and elevated place. The Greek equivalent, *ouranos*, said to be from a Greek radical, which means '*to see*,' has the same meaning as *shamayim*, and refers to the vast concave that surrounds the earth high above us and in the light. So also with hell. The Hebrew *sheol*, from *shaal*, 'to dig or hollow out,' is just the opposite of *shamayim;* while *hades*, from *a*, 'not,' and *idein*, 'to see,' is the opposite of *ouranos*, both meaning the under world,—a world of thickest darkness, the grave. Now, how is it that these names, taken from the natural world, so correctly and fully designate the future abodes of men? Is it not because of the perfect correspondence in the spiritual world of state with place, and place with state? The abode of the righteous is called heaven, because everything there is high, and exalted, and in the light; while the dwelling-place of the lost is called hell, because everything there is low, and degraded, and in darkness. Is not this true even here? for does not a virtuous or heavenly life elevate a man, *lift him up*, while a vicious or hellish life degrades him, *sinks him down?* A proper presentation of this truth from the pulpit, will do much to relieve the popular mind of the unscriptural and pernicious notion, that going into or coming out of hell, is equivalent to one entering or departing from a house or city; when the truth is, those who enter hell hereafter, have entered it here, and have become so fully united with it as to render it impossible for them to live anywhere else. With no uncertain sound, then, let it be proclaimed that preparation for either heaven or hell is not the work of a day, *but of a lifetime;* and that every action we perform, every purpose we intend, and every thought we cherish, even from our

youth, helps with unfailing certainty either to elevate us into the greater harmonies of heaven, or to sink us down into the more terrible discordancies of hell. And furthermore, that men, as to their affinities or sympathies, are actually, even now, either in heaven or hell, and are in spirit surrounding themselves with angels or devils in harmony with their own character, and who will one day become their visible and eternal companions."

Speaking of such declarations as appear in the Westminster Confession, which he names, and in Halyburton, and other writers, Mr. Codville said,—

"The mistake of this writer, and others of his class, is the unhappy result of confounding the *apparent* truths with the *real* truths of Scripture. There is a vast difference between an apparent truth and a real one, for while the former is founded on mere appearance, the latter is based upon fact. For example, we say the sun rises and sets; this, however, is but an apparent truth. The real truth is, the earth revolves; and, therefore, the importance of interpreting nature not by appearances, but by science. Should we act less wisely in the interpretation of the Scriptures, where apparent truths and real truths as frequently occur as they do in nature? For example, again, in one place it is said that 'God repented,' but in another, that he 'cannot repent'; and we are sometimes asked to reconcile this supposed contradiction. This, however, can be done with clearness, when we remember that the former assertion is but an apparent truth drawn from mere appearance, while the latter is the real truth based on the immutable nature of God. Now, then, apply this principle of interpretation to the subject under consideration. Do you ask what is the Divine behavior towards the lost? We answer, that depends altogether on the point from which we view the Divine behavior. If we take our stand by the side of the angels in heaven, the Divine behavior toward the lost is that of great tenderness and mercy. 'As I live, saith the Lord, I have no pleasure in the death of the wicked.' 'The Lord is very pitiful and of tender mercy.' Indeed, the 'tender mercy' that caused the Lord to weep over the doom of Jerusalem can never forsake him, because it is himself. But if we leave this angelic point of view—this point from which truth is seen in its clear light—and descend to the depths from where the lost view God, then, through the darkened atmosphere of false appearances, all is changed; the Lord's tenderness is turned into austerity, his mercy into cruelty, his sympathy into revenge, his tears into frowns, and his lamentations into shouts of derision. From this inverted point of view, God, when revealed to the lost, does actually seem to 'laugh at their calamity and to mock at their fears,' and to 'rain snares, fire, and brimstone, and a horrible tempest upon them,' and to 'drive them away' from his presence.

"Now, then, because the lost view God in this false and inverted light, and because the Scriptures occasionally, and by way of emphasizing their terrible inversion of character and vision, present him to the wicked from their own point of view in hell, is this the true point of view from which *scientifically* to view God, and upon which to build up *systems of theology?*"

One more extract we must make: —

"It will be necessary, in dealing with this subject, to occasionally dwell on the *symbolical* language of Scripture; for example, the fire and smoke, the worm that never dies, etc. These symbols should never be degraded to absolute literalism. This is the fault with Dante's 'Inferno,' with Michael Angelo's pictures, and with much that has been written on the subject. Such work never elevates, but always degrades the mind. Take this, for example, from Rutherford's 'Religious Letters': says he, 'Tongue, lungs, and liver, bones and all, shall boil and fry in a torturing fire.' Will this way of presenting future punishment cause men to *love* the Lord, or will it increase the number of intelligent and devoted disciples?

"'But,' you ask, 'is there no fire in hell?' Certainly there is; there is fire in both heaven and hell. Cleopas felt the glow of the former when on his way to Emmaus; said he, 'Did not our heart *burn* within us while Jesus talked to us by the way, and while he opened to us the Scriptures?' While James refers to the latter in connection with a wicked tongue, 'And the tongue is a fire, a world of iniquity: so is the tongue among our members, and it defileth the whole body, and setteth on fire the course of nature; *and is set on fire of hell.*' 'Wickedness burneth as a fire.' One or the other of these fires burns in the heart of every man, and its character alone will determine his whereabouts in the future. Take also the symbol, *smoke*. Smoke is that which darkens the atmosphere and turns day into night. Spiritualize the thought, and you have spiritual darkness or falsity associated with hell-fire, which obscures the light of heaven, and turns every truth into falsehood, as, for example, the apparent truths to which we have referred. But the *worm* of Gehenna, that dies not. What is this? Not conscience, as many suppose; conscience has no place in hell; it never sinks so low; men often sink beneath it even here. No; the worm that crawls upon its belly, and feeds upon the rotten flesh of putrid corpses, is not the noble gift of conscience that tends only to elevate and save men, but the low, sensual nature that feeds upon the filth and corruptions of iniquity.

Desire for a Change.

Among the remarks made at Presbyterian gatherings, recently held in England, as we learn from the *N. Y. Independent*, were the following: —

"One speaker said, candidates for the eldership were deterred by the severe way in which the Calvinistic doctrines were expressed in the Confession. Another thought that the present formula, which asked candidates to 'sincerely receive and adopt the doctrine of the Confession of Faith,' was more than most elders and ministers cared to subscribe.

"Another contended that the Confession was not in harmony with the living faith of the Church exhibited itself in God's eternal love. The teachings (we adopt the summary of the *Christian World*) of the Confession on the vital subject of the redemption did not clearly represent the teaching of Scripture. The Confession said Christ died for the elect, which was not the teaching of the Lord Jesus nor was it the teaching of the Apostles. We looked in vain to the Confession for any clear statement of human responsibility. It teaches that man's action is unalterably determined for him, and that he lies no longer under any burden of responsibility

for his own salvation or loss, which was not the teaching of Scripture. Nor were these the truths set forth clearly from their pulpits. It made them wonder how those good men, the framers of the Confession, to whom God had revealed Jesus, could have produced such a portrait of him as was given in that document. The Westminster divines believed, and put it into the Confession, that God created the world in six days; but this was not what the Church believed to-day. The Christian conscience revolted at the Confession's teachings regarding the fate of the heathen, and of non-elect children.

"He went on to say that not only elders, but young men who would have entered the ministry, were lost to the Church, because they would not resign their liberty to differ from standards adopted two centuries ago. He believed that a new creed ought to be drawn up of which it could be truthfully said, 'This I believe.'

"Another did not wonder that there was difficulty in getting elders to accept such a 'body of stiff theological matter.' He accepted the system of truth contained in the Confession, but he did not like the way it was formulated. He thought the Confession should be retained as a historical monument; but there should be a short, easy, modern creed."

Not Quite the Same.

THE fact that the German orthodoxy, now in process of strong reaction against the radicalism which has so much affected theology in this country, is not returning to the same point it once occupied, is one of deep interest to the New-Churchman, but causing some disquiet to others. A recent writer in *Zion's Herald* says that "unless these heresies of German orthodoxy are fairly met and answered, the admission of 'the new orthodoxy' to every school and pulpit is only a question of time."

These "heresies" he had already described, and that in regard to the Trinity may be referred to here—

"Christlieb, the champion against modern doubt, dislikes the term 'persons.' 'The term persons,' he says, 'has something objectionable in it,' and he turns away from the Athanasian Creed as too 'stiffly arithmetical.'"

We can take no alarm here, and we must rejoice that "German orthodoxy is not the orthodoxy of the American churches."

Reality of Spirit.

IN the *Christian Leader* (Universalist) we find a sermon on immortality which takes the right ground.

"Nothing is so real as a spirit. Material forms are only relatively substantial. Chemistry may disintegrate their elemental relations, dissolve and dissipate them from view, but the soul, not subject to material laws, remains in its essential nature personal and immortal. Disease may chill the blood and stop its flow, the organs of flesh may be broken by accident, or worn out by use; time may tear down the bodily tenement, and Death spread his white veil over blooming cheeks; but the

soul, whose life is not contingent on trivial accident, goes not down in ruin and decay, but rather in its essential vitality, lives on with faculties liberated, but not impaired — no longer trammelled, but strengthened by freedom, rejoicing in the consciousness of immortality.

"Why is it that a man can doubt the personality of spirit? Is there any experience more common or real than that we feel it stirring within us? Is there anything of which we are more fully conscious? We look upon the flower and admit its existence. But it is not the eye of flesh, it is the mind that beholds it."

A Voice from the Tombs.

How strangely sounds the theology of Prof. Park, whom the controversy over Newman Smyth brought forth from his retirement, and whose address on "Essentials in Ordination" is full of the dogmas of the last century! A single specimen will do: —

"These sufferings and this death were designed to have an influence not only on the mind of a sinner, but also on the mind of God. They were designed and endured, not only on the sinner's account, but also on God's account. This is the general teaching of the Bible."

We are thankful for liberty to differ from Dr. Park, and to believe with James that "with God there is no variableness neither shadow of turning;" and we read also, where Dr. Park must have seen it, "I am the Lord, I change not."— MAL. iii. 6.

The Desire for Freedom.

IT is interesting, as indicating progress, to note the words of Ex-Professor Thayer, of Andover, who left it because he could no longer subscribe to a rigid Calvinistic creed: —

"I am not speaking wholly in ignorance when I say that, among the considerations which keep men of high promise and consecration from entering our seminaries, is the uncertainty whether they will be able, at the close of the course, to come up to the somewhat capricious requirements for licensure and installation. Nor does this necessarily argue either a want of humility or of spiritual earnestness in such men. They know enough not to know several things on which the average minister has been accustomed to make unhesitating assertions."

As to Healing.

THE *Watchman* in commenting on the article in our January number, on the cure of disease through prayer, says: —

"Miracles of healing, therefore, are as much to be expected to-day, as in the time of Christ. We think it probable that it is easier to make out this conclusion from the writings of Swedenborg, than from the New Testament."

We shall leave our Baptist brother to be dealt with by Dr. Gordon, author of the well-known work on the Faith-Cure, merely remarking that we had not supposed it possible to show from the

New Testament that the Lord's instructions as to healing the sick, made to the twelve and the seventy, had been recalled.

"*If any Man shall take away.*"

We are not surprised to learn that a prominent New York publishing house has in press a book made by a clergyman, "whose name for the present is withheld;" but we are sorry for the man who has done it, and for the lack of wisdom which appears in the undertaking. This book is a Bible, from which the editor has excluded what he does not like, such as the accounts of the birth and resurrection of the Lord, the miracles, the "fulfilments of prophecy," the "details of sick persons healed, insane persons restored, the hungry provided with food, etc." He also sets aside the words "Christ, Lord and worship as applied to Jesus," substituting a "free translation" in their stead. Why a clergyman, who has this boldness, should not have the courage to let his name appear, we do not see; but that the work will prove a failure, is sure; and can we not all see why such attempts are now permitted, and are permitted to fail?

The Redeemed.

R. M. Patterson, D.D., editor of the *Presbyterian Journal*, has lately printed an interesting paper on the "Number of the Redeemed." He makes the following points:—

"1. The number of the inhabitants of heaven will be incalculably great.

"2. The inhabitants of heaven shall not only be an incalculably great multitude, but they will include the immensely larger proportion of the human race.

"3. The force of this assertion will be increased by recurring to and amplifying a remark which has already been made. With the immense multitude of the infant redeemed from generation to generation, we must associate the myriads of an age that is yet to come, during which the number of saved adults shall be greatly multiplied."

The Catholic Apostolic Church.

A writer in the *Church Eclectic* presents things in a way which seems to us obscure:—

"He (the Lord) was in all points tempted, like as we are, except sin — except that sensibility to temptation which sin in us occasions. He laid hold of the seed of Abraham, that by the suffering of death, He might deliver it from subjection to death."

Are we to understand that the teaching of this writer is that the Lord was tempted without temptation, and that Christians die without death? We believe that when this Church was founded, twelve Apostles, who were never to die, were appointed, and that of these only one now remains. Is it not time to modify the teaching?

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